

WHEN LEADERS GO WILD: A LEADERSHIP MODEL TO
ADDRESS CONFLICT AND PREVENT THE ABUSE OF
POWER IN THE CHURCH

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A FINAL PROJECT SUBMITTED TO
THE DOCTORAL STUDIES COMMITTEE
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY
Dayton, Ohio
May 2020

**United Theological Seminary
Dayton, OH**

**Faculty Approval Page
Doctor of Ministry Final Project**

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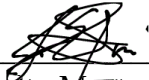
United Theological Seminary, 2020

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ABSTRACT

WHEN LEADERS GO WILD: A LEADERSHIP MODEL TO ADDRESS CONFLICT AND PREVENT THE ABUSE OF POWER IN THE CHURCH

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The context is New Hope Baptist Church in Akron, Ohio. The purpose is to examine conflict in the church and develop a leadership model to address conflict and prevent the abuse of power. The methodology was a six-week Bible study series. The method of data collection was pre- and post-questionnaires, evaluations, assessments, and journaling. Additionally, the methods of evaluation assessed whether the participant's awareness was increased. The expected outcome was to use a leadership model to help increase the participant's awareness of the negative effects of conflict and the abuse of power to become a healthier congregation.

ACKNOWLEDGEMENTS

This Doctor of Ministry project has changed my perspective of life and ministry. As I reflect over my life the last twenty plus years in ministry, I would have never imagined reaching this place and space in ministry. God, I thank you for the strength you poured into me to finish this journey. I realize that God does not waste the pain and trauma of our experiences, and my personal pain and trauma was used in a transparent, yet transformative way to impact the participants of this project. Therefore, I dedicate this project to all of my participants in the focus group. I appreciate your dedication, commitment and willingness to sacrifice your time to participant in this project.

Secondly, I would like to thank my professional associates for their time, wisdom, words of encouragement, and willingness to share their knowledge and review my documents. Thank you: Bishop Emmett J. Lee, Rev. Dr. Avery J. Danage, and Rev. Dr. Jamale Kempt. Thirdly, I would like to thank my “Leadership Development and Spiritual Transformation for Healing and Reconciliation” Cohort under the leadership of Rev. Dr. J. Elvin Sadler and Rev. Dr. Willie Marshall. Dr. Sadler I want to thank you for sharing your wealth of knowledge and wisdom with me. I want to thank you for your patience, and words of encouragement to push me through some difficult times and transitions. Thank you for the guidance you provided me. Dr. Marshall, thank you being transparent in so many ways and the consistent encouragement, and words of wisdom you shared with me. I want to thank Dr. Harold Hudson for his advice, encouragement, and continual

support. I want to thank my editor, Dr. Lori D. Spears for being patience and extremely flexible and insightful with reviewing and editing my project to help me get across the finish line. I want to thank all of my cohort associates. Especially, all those who shared this journey with me. We prayed, we encouraged, and we vowed we would all make it together. Thank you to my peer associates, Theodis Johnson, and Alexia Ellis for being a source of motivation and encouragement.

Fourthly, I want to thank my entire circle of support: Rev. Edmund Sherrill, Dr. Randi Congleton, Rev. Jeffery Dennis, Rev. Dr. Vernon S. Thompson, Bishop John Guns and my pastor, Rev. Dr. Albert Morgan. I want to thank my entire New Hope Baptist Church family for your prayers, and words of encouragement, especially Trustee/Administrator Linda Haines and Deacon Demetrius Hardaway. Lastly, but not least, I want to thank my entire immediate and extended family, I also want to thank both of my dads, the late Landus Nelson and the late Robert Battle. I want to thank my mom, Carolyn Battle, my brother Landus Nelson and my children, Andrew and Ava Nelson for their support and love shown to me on this journey. I love you all! Thank you and blessings.

DEDICATION

To the leaders of churches and pastors who have faced conflict and dealt with the abuse of power within their church. May this project be a guide for reassessing your pain and processing your trauma from conflict and the abuse of power. It is my prayer that each leader will gain healing and grow as a healthy spiritual and emotional leader. May this project be a guide for healthy conflict resolution within your church. Many are the afflictions of the righteous, but the Lord delivers us out of them all (Ps. 34:19).

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INTRODUCTION

My traumatic experience is what birthed the focus of this project. The personal trauma came from growing up in a household of domestic violence inflicted upon my mother from my father. The abuse that I witnessed growing up had a conscious and subconscious effect on my life. I can identify with the conflict and how if conflict is addressed in unhealthy ways it can lead to the abuse of power which existed within the congregation. Along with the trauma, brokenness, and lack of trust also existed within the congregation. In the history of the church there have been a series of unhealthy methods demonstrated to address conflict within the church, which lead to the abuse of power. There was not an adequate leadership model in place, or one being modeled within the congregation to address conflict in spiritually and emotionally healthy ways for the congregation.

The problem is that there is no adequate leadership model to examine, address and prevent the abuse of power and control among ministry leaders at the church.

Historically, the ministry leaders and the pastor have not been able to work in unity and harmony when it comes to the vision, mission, leadership, and spiritual direction of the church. This has caused ongoing strife and unholy alliances between pastor and ministry leaders. The results of these unholy alliances caused pastors to leave and develop unholy and unhealthy ways to handle conflicts between pastors and ministry leaders. The

research question is: How can the leaders and members of the New Hope Baptist Church learn how to identify and address the abuse of power.

The foundational chapters helped to build the research from multiple lens.

Chapter one focuses on the synergistic energy that formed from the formative years, call to ministry, personal and professional experiences, ministerial context and the challenges that have been presented over a lifetime. In reviewing all of these components of my life, the synchronized hand of God becomes clear as God was shaping and developing my life. The contextual analysis helped to identify the research topic and the problem that existed within the church, abuse of power.

Chapter two provide the biblical lens to continue the research topic and attempt to identify a biblical method for addressing abuse of power. The selected pericope was Numbers 16:1-10. This text was selected because of the conflict and abuse of power witnessed in scripture between Moses and the called leaders of Israel. This passage presents a biblical perspective on conflict which lead to the abuse of power in leadership. The scripture demonstrates envy, and jealousy among leader acted out through rebellious behavior and the negative effects the behavior has on congregations and the community at large.

Chapter three gives insight to the history of abusive power. Given a rich history of the church and various denomination there are many views to evaluate the research topic. The problem is the power and control and how power and control has caused conflict in several religious movements. Three historical movements have been selected to explain as the foundation for this historical chapter. The three movements include: Protestant

Reformation, American Baptist and Southern Baptist, and the National Baptist and the Progressive Baptist Convention.

Protestant Reformation was traced back to Martin Luther and the separation from the Roman Catholic Church and the Protestant Reformation. This was the beginning of the issue of authority of scripture and indulgence. Luther argued and advocated for “*sola scriptura*” scripture alone as opposed to the authority of all things related to humanity bestowed within the papal office of the Roman Catholic Church. The battle over scripture, the Word of God, ensued between the office and decisions of the Pope whether dissenting and or concurring with scripture. Luther developed Ninety-Five Theses and posted them to the door of the Wittenberg castle, thus, protesting the current direction of the community of faith. As a result of this development, Luther changed his view of the doctrine of justification. Prior to these historical events which led to the Protestant Reformation, and the second major split from the Roman Catholic Church, Luther’s stance on justification embraced the notion of man working to be justified by God. Therefore, humanity was active in the process of justification. Nonetheless, through further reading, studying, and lecturing, Luther changed his view in light of Paul’s letter to the Romans. Luther arrived at the conclusion that justification is by faith; and it is passive and not active as once previously stated.¹

With the American Baptist and Southern Baptist split, according to Howe, “Baptist are much better known for fighting than for peacemaking.”² Baptist in America were the religious group closely, “identified with supported the Revolution as a step

¹ Alister McGrath, *Christian Theology: An Introduction* (Malden, MA: Blackwell Publishing, 2007), 372.

² Claude L. Howe, “Baptists and Peacemaking,” *Review and Expositor* 79, no. 4 (1982): 607.

toward both political and religious freedom.”³ Therefore, the Northern Baptist Convention which was founded in 1907 after the split and formation of the Southern Baptist Convention. The Northern Baptist Convention subsequently became the “American Baptist Convention in 1950 and was restructured as the American Baptist Churches U.S.A. in 1979.”⁴ The intragroup and intraorganizational conflict and tension within the Triennial Baptist Convention whereby slavery was the key issue which caused the split and founding and formation of the Southern Baptist Convention in 1845. Therefore, “when Northern Baptist were unwilling to support slave-owning missionaries (most of whom were from the South), Southern Baptist split from the group and formed the Southern Baptist Convention in 1845.”⁵

National Baptist and Progressive Baptist Convention split was due to conflict of power and control within leadership of the National Baptist Convention, USA. The two causes of intragroup and intraorganizational conflict and tension was presidential tenure, and the second was the position and role of the convention on Civil Rights. The power and control of tenure and lack of visible involvement in civil rights caused intragroup and intraorganizational conflict by the oppression of support for the Civil Rights Movement. On one side there was support for the Civil Rights Movement, and on the other side led by Dr. J. H. Jackson there was a suppression and oppression of support for the Civil Rights Movement. The leaders within split the convention and one group created the Progressive Baptist Convention with shorten presidential tenure and full support of the

³ Howe, “Baptists and Peacemaking,” 607.

⁴ Howe, “Baptists and Peacemaking,” 607.

⁵ Steve W. Lemke, “The Uneasy Conscience of Southern Baptists: Support for Slavery among the Founders of the Southern Baptist Convention,” *American Baptist Quarterly* 34, no. 3-4 (2015): 254.

Civil Rights Movement lead by prominent clergy as Dr. Martin Luther King, Jr, and Dr. Gardner Taylor.

The research was also viewed from a theological lens (chapter four). The theological framework is addressing conflict to prevent the abuse of power in the church often times is unexplored and unexamined. However, in chapter two, which addresses the biblical foundation of this project, Moses falls on his face (Num. 16:4) to address the conflict he confronted. Therefore, the theological foundation of this chapter identifies the demonstration of spiritual formation as a framework to rest in God in the midst of intense antagonistic conflict. This foundational chapter discussed the theology of prayer as a response to conflict in preventing the abuse of power, however spiritual formation addresses more in detail the role of the victim to employ emotional and spiritual responses to the offense. Therefore, spiritual formation, contemplative prayer, solitude, and silence explored as theological remedies to conflict and abuse of power. In addition, chapter four addressed the process of healing from the woundedness of conflict.

Chapter five addressed the question of, “what does scripture say in regards to managing conflict in ministry?” Hence, the research examined the causes, cycles, and solutions for encountering conflict in ministry. Therefore, this chapter discussed and or defined conflict in the church, the development of church conflict, and the scriptural response to church conflict. Further, the chapter reflected on the causes of conflict, the cycles of conflict, and the suggested solutions of conflict. In addition, chapter five discussed and examined congregational leadership and the impact it has on addressing conflict in the church.

The culmination of these foundation chapters sets the tone for the research project, the hypothesis and the methodology. Each chapter will provide insight and guidance to conduct the research and inform the participants of the topic. Finally, the foundational chapters assisted in the development of the project analysis and the anticipated outcomes.

Chapter six provides the outcomes of the project. In chapter six various topics were discussed such as conflict management styles model, the meaning and causes of conflict, the effects of the abuse of power within the church. The methodology, project implementation, data collection analysis, triangulation of the data is presented. The chapter concludes discussing the impact of the study on the participants and me, as well as my personal and ministry experience and how this project impacted both.

CHAPTER ONE

MINISTRY FOCUS

This synergy chapter will address the contextual, personal and professional convergences between my life and the church which I lead. This chapter will identify several issues within my context for the importance of addressing those issues within my project. These issues will lead to formulating a problem statement, hypothesis for the purpose of having a project study which will transform myself as a leader and the congregation which I lead as the pastor.

Context

New Hope Baptist Church is located in Akron, Ohio and was founded in 1953 with nine individuals. There are five pastors in the history of the New Hope Baptist Church. The founding pastor started the church in 1953. His tenure lasted until 1977 in which he relocated to another church in Cincinnati, Ohio. He moved to Cincinnati two months after the church relocated and built a new edifice on Diagonal Road in 1977. Thereafter, the second pastor came in 1978 and his tenure lasted until 1992 in which he relocated to another church located in Atlanta, Georgia. Following, the third pastor came in 1993 and his tenure lasted until 1999 in which he and the church agreed of separation. He started another church in 2000.

Thereafter, the fourth pastor came in 2001 and his tenure lasted until 2005 in which he resigned and relocated to another church. In 2007, I became the fifth pastor of New Hope Baptist Church, and I am currently serving as the senior pastor.

The significant events in the church occurred in actually two periods of renaissance. This information was gathered through church annual business meeting minutes, church historians, conversations with church leaders, community leaders, congregants, and previous administration. The first period of renaissance occurred with the founding of the church and the growth over twenty-five plus years under the leadership of founding pastor. The founding pastor organized and founded the church along with seven other charter members. The church was able to purchase several properties over the first twenty-five years with the last being the building of a new edifice. After the founding pastor left in 1977, the church was affected by its first church split. The interim pastor wanted to be considered as the next pastor after the founding pastor departed to another church; however, the congregation did not consider him as a candidate for the open pastoral position.

Therefore, he and his immediate and extended family members who were members of the congregation became dissatisfied with the choice and direction of the congregation to receive applications from qualified candidates outside of the church. Thus, the interim pastor resigned, organized and started a church. After this split, the immediate selection of the next pastor created an adversarial environment among the congregation and leaders of the church. Tension between members and leaders grew and created an estranged relationship between those who did not consider the interim pastor and who voted for the new pastor, and those who wanted the interim pastor to become the

new pastor. There was a rift between the members of New Hope who remained and those who departed to relocate to the other church. The first split of New Hope Baptist Church caused the members who remained at the church to become more unified; and they rallied together to support the new pastor.

The second period of renaissance occurred between 1978 – 1998. This period overlapped with the leadership of two pastors who served and lead New Hope Baptist Church. There were many opinions why the second pastor accepted the pastoral position at another church and left. One of the dominate opinions suggested that the second pastor could not accomplish his ministry, and professional goals being in a small city as Akron. Another opinion suggested that he wanted to increase his national ministry notoriety and acclaim, thus he could not achieve this remaining at New Hope Baptist Church.

These aforementioned suggestions and thoughts generated increase tension among the church leaders. When the second pastor left the pastorate for another church, it reaffirmed what the leaders already feared and suspected. It was reasoned that he left for another church to pursue a better opportunity. Hence, the congregation felt abandoned, betrayed, hurt and angered. Also, the manner in which he left was not a smooth transition.

There were those in the congregation who did not want him to leave the church and wanted him to continue as the pastor of New Hope Baptist Church. Although the second pastor was beloved by many in the congregation, nearly fifty families, key leaders, and parishioners left the church and joined other ministries. This was the second time in the church history another pastor left New Hope for another church which caused some of the parishioners to feel betrayed, abandoned, insignificant, and deceived.

This feeling of betrayal and abandonment continues through the congregation with several statements directed toward me. Some of the congregants are thinking I am going to betray and abandon them just like previous pastors before, during, or after I receive my doctorate degree. In addition, there has been an attitude of controlling the pastor, and refusing to extend love in the same manner as the previous pastor because they fear the results will be the same; I would leave and abandon them for a better or greater church. Those who experienced these feelings still harbor them and continue to transfer them onto my pastorate position and leadership.

In the winter of 1993, the church extended the pastoral position to the third pastor, and under his leadership the church continued to thrive. During his pastorate, the church began to have various issues of conflict between the leaders, congregation and the third pastor. There were disagreements which ranged from request for salary increases, financial control, the direction of the church, personality clashes and budgetary spending. As a result, the church became divisive; hence, the leaders of the church became combative towards each other and the third pastor. This formed a deeply adversarial environment between leaders, congregation and the pastor.

In 1999, six months after the church was newly built, there was a church business meeting in which the congregation voted and terminated their agreement with the third pastor. Due to this decision a lawsuit was filed against the leaders who remained at the church that voted in favor of him being fired.

The lawsuit was between Reverend Benny Williams and the deacons and trustees of New Hope Baptist Church. The leaders became highly infuriated because of the

lawsuit, therefore becoming quite hostile toward each other in and out of the courtroom with threats and verbal exchanges.

The church was in a public and vicious court battle for nearly two years. During these two years the church became defensive, with those who remained. They unified and rallied together to make sure the church survived spiritually and financially. The interim pastor, during this dreadful and adverse transition, became the central figure in conjunction with the leaders to assist in maintaining unity, cohesiveness, and collaboration within the church. Thus, reaffirming the church that God would see them through this particular season. The settlement in the case after many court appearances, and deliberations was an undisclosed amount to be paid to the terminated pastor.

One of the issues of controversy during the lawsuit was the addition of a cornerstone after the church was built. Some of the leaders thought and conjectured that the name of the third pastor did not place a cornerstone on the church building during the building process because he was going to change the name of the church.

The church lost approximately seventy-five families and key leaders of the congregation during and after the two-year court battle. Again, the church felt betrayed, deceived, abandoned, and disappointed because how conflicts were handled between the leaders and the third pastor. There appeared to be an abuse of power between the leaders and the third pastor. This created an atmosphere of animosity, distrust, fear, betrayal, defensiveness, and unsolved anger. Thereafter, the church experienced its second split.

After the split of the church, the church began the process to search for a new pastor. Therefore, the fourth pastor came in 2001, and began to lead the church through the transitional period after the lawsuit. The church began to grow in various ways;

however, several disagreements arose between the leaders and the fourth pastor. There were numerous breakdowns of communication between the leaders and the fourth pastor ranging from the direction of the church to budgetary spending. In the midst of these disagreements, tensions arose between the leaders and the fourth pastor as he also demonstrated conduct which cause further tension. Therefore, a church business meeting was called to decide the future relationship between New Hope and the fourth pastor. In that particular meeting, he resigned, instead, placing the fate of his pastoral position with the church in the hands of the leaders and congregation.

Many of the parishioners became disgruntled, hurt, splintered, and angry with the leaders of the church, and again the church was ruptured and fractured because of his resignation. Again, the church loss thirty families and key leaders after his departure. These families left because they felt betrayed, abandoned, deceived, and disappointed with the manner in which conflicts were addressed between leaders and the fourth pastor. As a result, the church often times had to decide and pick sides of whether the pastor should remain or be fired. The congregation was often times pitted against each other in moments of conflict and in moments of selecting a new pastor. Therefore, the church became unsettled, unstable emotionally and often spiritually. Furthermore, New Hope gained the reputation in the community of removing and firing pastors. The congregation moved from a loving to defensive, wounded, bruised, bitter, and fighting church. I arrived in 2007 as the fifth pastor, in the history of the church, without realizing the damaging effect of its past history along with an unawareness of the hidden hurts, deception, disappointment, betrayal and unresolved anger.

The transition has been filled with ups and down, let downs and blessings, good times and bad times, questions of uncertainty and doubt, along with affirmations of God's presence. As a first-time pastor, various mistakes, and miscues have been made; nonetheless, God has shown himself to be faithful in this journey.

In serving over the last ten years at New Hope Baptist church, I encountered several landmines, and conflicts which challenged my leadership and ministry. The historical issues of abandonment, rejection, anger, defensiveness, and mistrust experienced from the congregation began to be projected onto me and my pastoral leadership. However, we have grown over the last ten years, and an awareness of faith has increased as well. As of 2014, we led a reconciliation service which included the previous pastor who was fired, and his current congregation which was a church split of New Hope. These two congregations came together for the first time with the intentional purpose to reconcile from previous hurts, wounds, and pains between pastor and people. There were words of affirmation given which allowed people to be healed and forgiven. The cornerstone controversy was resolved and posted onto the building with the third pastor's name inscribed onto the cornerstone. Nonetheless, prior and thereafter, I discovered the unresolved anger and deeply seated hurts of some of the leaders and parishioners. I heard stories of how the previous pastor left them, and how it made them feel as leaders and as a church.

Currently the church is on the path and journey toward healing and recovering from the hurt and hidden pain of the past. However, in my context there seemed to be more hidden hurts and unresolved anger than I expected, which has surfaced in various ways. In addition, in my context, people do not actively nor effectively employ conflict

resolution and anger management to avoid and address congregational conflicts between leaders, parishioners, and sometimes with me as the pastor. The congregation possesses some leaders who still demonstrate the effects of unsolved anger, distrust, and often cannot control their temper and temperament. In addition, leaders handle and address conflict in ways which appear to be an abuse of power among the leaders, without any implementation of a healthy model of handling conflict in a spiritually mature manner that honors God.

The area of weaknesses in the congregation, is the inability to discuss emotional matters or in the vernacular of the black church, church taboo topics which often affect many parishioners. The church should and must create a safe place within small groups with the agreement of confidentiality to discuss matters of the past and present which currently affect people in the congregation. I think God desires wholeness in the lives of believers; however, often times the church remains silent on issues which would help people become healed and possibly reach wholeness in their own lives. The area of weakness is the reason and root causes of some of the behaviors which occurs in the church that negatively affects congregants spiritually, emotionally, and morally.

I realize that with all that occurred in the recent history of the church, within the last twenty-five years, the church has not modeled nor demonstrated healthy and spiritually mature methods to respond to conflict and the departure of previous pastors. I realize that the previous pastors demonstrated unhealthy conflict resolutions methods and demonstrated pastoral abuse of power which were destructive to the unity of the congregation and church leaders. The previous administrations employed several tactics which could have been avoided and addressed through prayer, forgiveness, healing,

emotional and spiritually healthy conflict resolutions. Nonetheless, this particular project will not address pastoral conflict and abuse. It will address laity conflict and abuse of power from the aspect of church leaders who have been selected and possibly ordained to their respective position who may operate in narcissist ways to maintain control and demonstrate unhealthy methods to address conflict which leads to the abuse of power.

I wonder why these leaders and parishioners respond the way in which they respond in anger and conflict? What makes it so difficult to come together and talk through their issues? Therefore, my questions are: How do we discover, implement, train, and execute a continual leadership model which creates a safe and affirming atmosphere to share past hurts, and unresolved anger, which address conflict resolution and anger management in congregation life? Who should be trained, and who should administer the training to develop a leadership model to address the abuse of power within the congregation among leaders and the congregation, while identifying the triggers which causes the leaders to rehearse their hurts and pain? In addition, this model should address the issues of guilt and shame often associated with these issues of abuse of power. These issues should be addressed is a leadership development model to increase the awareness of the abuse of power while cultivating a healthy and spiritually mature congregation with the objective of healing and forgiveness, extended toward leaders, parishioners, and previous and current pastors.

Ministry Journey

Educational Development

The Lord has shaped my educational and professional journey to become the Pastor of New Hope Baptist Church. In attending St. Joseph's University, I served in several areas of leadership and student relations, which allowed me to lead other students and mentor them to become their better self. I think this experience will allow me to gain insight and utilize my skills to lead the congregation to become their better self and address the historical issues which have affected the congregation.

In undergraduate school, I focused on Sociology and Biology which cause me to evolve into a social and educational activist during the collegiate years. Overall, I realize God was ordering my steps, leading and equipping me for pastoral ministry. My background afforded the opportunity to learned how to study trends, social and organization issues which affect people, societal structures, and organizations which will help in formulating and leading the project to address the issues of abuse of power within the congregation. After graduating from St. Joseph's University, I matriculated to Lincoln University to obtain a Master of Education. After obtaining a Master of Education, I began to teach Middle School and High School students. The courses enriched my experiences with teaching students and deepened my understanding of the plight of those cultures marginalized in society because of inadequate education and educational resources. The educational experience of teaching affords me the opportunity to reach others and help them attain knowledge and wisdom to apply to their personal and professional lives. Therefore, those teaching skills are transferrable to implementing and executing this project.

At Ashland Theological Seminary, I was privileged to be in courses taught by some phenomenal professors with deep spiritual formation and expertise in ministry. I was challenged to think about my emotional, spiritual, intellectual, and moral health in regards to my overall developments as a man and a Christian. I have learned how to handle and walk with individuals who have encountered these issues in their life and ministry has tremendously helped my ministry and will help this project.

I anticipate the Doctor of Ministry Program will assist in helping to fulfill my life mission of caring for the emotionally and spiritually wounded, the poor, the disenfranchised, the oppressed, and the marginalized. My educational and professional journey will assist in helping to fulfill my life mission of caring for the emotionally and spiritually wounded, therefore, possessing and utilizing all the skills necessary to lead, teach, and guide the participants in my project.

Professional Development

I was first called into the ministry at nineteen years old, and served at two churches as an Associate Minister, Youth Pastor, and Assistant Pastor. In these experiences I learned compassion and how to teach people the value of spiritual maturity and emotional health. I will utilize these skills to guide the leaders and congregation of New Hope Baptist Church to address their issues of the abuse of power while attempting to increase their awareness to become a healthier and more spiritually mature congregation.

In 2003, after teaching for three years math and history at the High School level, and seventh grade social studies. I started working as a Director in residential

construction. I become Operational Director/Manager which led to becoming Chief Operating Officer at the company. The experience and knowledge gained at this job was invaluable from an administration and organization perspective. The corporate experience helps my administrative skills during the transition into the pastorate. I worked there until 2007 which I was called to become the fifth Pastor of the New Hope Baptist Church. My experiences teaching and working in corporate America allowed me to gain the knowledge, skills, and experience to lead with strong administrative skills as a pastor.

However, over the last ten years, I certainly made some mistakes and unknowingly stepped onto some spiritual and emotional ticking time bombs and hidden land mines of past hurts, unsolved anger, bitterness, defensiveness, lack of trust and unforgiveness. I discovered that in the past of the congregation there were some hidden hurts which broke the hearts of many leaders which caused suspicion, lack of trust, and fear of the unknown. Nonetheless, over the last ten years the church has grown in their trust and is learning to face the past while asking God for healing in those areas of woundedness. I think there are some weaknesses whereby there is an opportunity for the congregation and leaders to grow through the understanding the root causes of these hurts, hidden pains, heartbreaks, unsolved anger, bitterness, and lack of trust. I believe God has truly guided my steps in my life. Sometimes I had to stumble to arrive where I am current at today.

Personal Development

One of the bad memories in my life includes the abuse I witnessed in my early childhood. It was the tragedy of constant domestic physical, mental, and verbal abuse

from my father onto my mother. I remember very vividly my father hitting and punching my mother repeatedly. My brother and I would be awakening on Saturday mornings nearly constantly to both of them arguing about finances and unpaid bills. This arguing would turn into a fist fight whereby my Dad would slap and or punch my Mom in the face repeatedly.

Nonetheless, I have seen God give my Mom strength during these rough, difficult and tragic moments of my life. However, as I grew older and particularly in college, I realized how this experience effected my relationships with women and my response on anger and rage. Whenever I got into a heated highly contested argument, I would become very angry and punch a wall, throw a plate or walk away in deep anger. Sometimes the arguments were very frivolous and unnecessary; however, I could not ascertain the cause of my anger and reactions.

In 2005, when my son was born, my first child, I began to change my angry behavior and my response to disagreements. My motivation was really simply in regard to the fact that I did not want my son growing up being exposed to any sort of abuse in the home. I did not want to be the perpetrator of any type of abuse in my home. Therefore, through prayer, and reading and being able to control my emotions I have grown to become calmer in distressful and stressful situations. I am still affected by the painful memories and experience of domestic violence in my childhood. No one in my family would talk about the past abuse caused by my father. I had nightmares, and triggers occur which makes me feel like the hurt and pain is reoccurring. I wish I could talk to my Dad about it, as I have some many questions however, many of them will go unanswered.

How Did It Affect You Then?

The physical, mental, and verbal abuse I witnessed growing up caused the development of deep-seated anger as a child, and helpless because there was nothing I could do to help my mother during those terrible ordeals of abuse. I was tired of seeing and hearing the abuse my Dad caused my Mom. I did not want to see my Dad and Mom argue because often times it led to my Dad hitting my Mom and verbally abusing her in many ways.

Currently, I recognize my anger and awareness of being a witness and victim to the abuse of power demonstrated from the father onto my mother. I realize that my father tried to control my mother in ways which were abusive, combative, hostile, and controlling. At New Hope Baptist Church, I see the issue of abuse of power which was prevalent in my own life present within the life of the church. There is an historical abuse of power which the leaders and congregation responded to conflict and disagreements contrary to scripture.

Develop the Synergy

My contextual analysis and personal ministerial converges in the process of abuse of power. The problem is the historical abuse of power and control by lay leaders and officers of the church. Historically, the church and the pastor have not been able to work in unity and harmony when it comes to the vision, mission, leadership, and spiritual direction of the church. This has caused ongoing strife and unholy alliances between pastor and people. The results of these unholy alliances caused pastors to leave and develop unholy and unhealthy ways to handle conflicts between pastors and lay leaders

and officers. Therefore, the hypothesis of this final project is the following: If the people in the congregation at New Hope Baptist Church can become educated on what abuse of power and align their understanding of the abuse of power to scripture while instructing them how to utilize conflict resolution skills effectively, then the church will be able to initiate a process of healing which would improve the relationship between pastor and people leading to a healthier and spiritually mature congregation.

The issues revealed from the contextual analysis have formulated my project to attempt to achieve the following objectives. The first objective of this final project is to teach the members and leadership of New Hope Baptist Church to address the damage and brokenness that resulted from abuse and abandonment at the hands of previous pastors so that they are able to engage the current pastor in healthy, wholesome, productive relationships. It is vital for the project to address this particular issue. In addition, the second objective is to teach the members and leadership of New Hope Baptist Church (NHMBC) to forgive the previous pastors, leadership and themselves for allowing their relations to devolve into contentious, self-destructive and acrimonious infighting for the abuse and abandonment that was inflicted upon the church and its membership.

The experiences of abuse and abandonment by previous pastors has triggered past memories of prior experiences of abuse and abandonment by authority figures and leaders in the personal lives of the NHMBC members. Therefore, the third objective of this final project will teach the members of NHMBC to identify the "triggers" from past experiences of abuse and abandonment that are bleeding into present relationships with the current pastor and prohibiting church as a unified whole from engaging productively

in ministry. Furthermore, the fourth objective of this final project will teach the members and leadership at NHMBC to create a definition of trust and commitment that promotes healing amongst the church membership and leadership and also allows room for the termination of the pastor-church relation and separation of the pastor from the church without inviting feelings of abuse and abandonment.

The fifth objective of this final project will teach New Hope Baptist Church membership and leadership conflict resolution skills with an eye towards minimizing the instances where disagreement between pastoral leadership and church delves into abuse and possible abandonment. Lastly, the sixth objective of this project will teach New Hope Baptist Church members to create a "safe space" where church membership and church leadership can discuss and otherwise communicate concerns to the pastor and vice-verses without these incidents devolving in contentious, acrimonious moments of animosity.

Conclusion

In conclusion, this project will address the conflict in the church which leads to the abuse of power at New Hope Baptist Church located in Akron, Ohio. The purpose of this project is to examine conflict in the church and develop a leadership model to address conflict and prevent the abuse of power while instructing them how to utilize conflict resolution skills effectively, then the church will be able to initiate a process of healing which would improve the relationship between pastor and people leading to a healthier and spiritually mature congregation. In this project, I will compose a teaching model through a six-week Bible Study series to instruct the participants on conflict, conflict management skills, abuse of power, and conflict resolution. This teaching model

will investigate whether the participant awareness and understanding of conflict and abuse of power increased and is coherent with scripture.

I will utilize several methods of data collection inclusive of pre-and post-questionnaires, individual interviews, and participant journal entries for evaluating the understanding of the abuse of power between laity and clergy. In addition, the three methods of evaluation will also assess whether the congregation awareness of spiritual attributes increased to become a healthier and spiritually mature congregation. The expected outcome of this study is to help increase the congregation awareness of spiritual attributes to become and a healthier and spiritually mature congregation in addition to helping to develop the knowledge, attitudes, and skills needed to change policies and responses to church conflicts between laity and clergy.

CHAPTER TWO

BIBLICAL FOUNDATIONS

Introduction

This project and chapter will address the question of whether conflict or abuse exists among leadership at New Hope Baptist Church located in Akron, Ohio. In addition to assessing conflict management styles while increasing the awareness of the abuse of power, his study will help to instruct the leaders of the church in properly utilizing conflict resolution skills effectively thus leading to a healthier and spiritually mature congregation. The problem is in the historical abuse of power and control by lay leaders and officers of the church. Historically the church and the pastor failed to work in unity and harmony when it comes to the vision, mission, leadership, and spiritual direction of the church. This failure caused ongoing strife and unholy alliances between the pastor and leadership of the church. These unholy alliances caused pastors to leave and develop unholy and unhealthy ways to handle conflicts between pastors and leaders. Therefore, the hypothesis of this final project is the following: If the leaders at New Hope Baptist Church can learn the difference between conflict and abuse of power, then the leaders can address and prevent the abuse of power, which will lead to a healthier and spiritually mature congregation.

In this particular pericope of Numbers 16:1-11, the conflict and abuse of power is witnessed in scripture between Moses and the called leaders of Israel. This passage will

will guide and present a biblical perspective on conflict that leads to the abuse of power in leadership and ascertains if the leadership at New Hope Baptist Church ascribes to similar reactions, attitudes, and characteristics within the church.

Numbers 16:1-11 corresponds with the context of this project with demonstrations of envy and jealousy among leaders exhibited through rebellious behavior and the negative effects it has on congregation and community.

Now Korah son of Izhar son of Kohath son of Levi, along with Dathan and Abiram sons of Eliab, and On son of Peleth—descendants of Reuben—took two hundred fifty Israelite men, leaders of the congregation, chosen from the assembly, well-known men, and they confronted Moses. They assembled against Moses and against Aaron, and said to them, “You have gone too far! All the congregation are holy, every one of them, and the LORD is among them. So why then do you exalt yourselves above the assembly of the LORD?” When Moses heard it, he fell on his face. Then he said to Korah and all his company, “In the morning the LORD will make known who is his, and who is holy, and who will be allowed to approach him; the one whom he will choose he will allow to approach him. Do this: take censers, Korah and all your company, and tomorrow put fire in them, and lay incense on them before the LORD; and the man whom the LORD chooses shall be the holy one. You Levites have gone too far!” Then Moses said to Korah, “Hear now, you Levites! Is it too little for you that the God of Israel has separated you from the congregation of Israel, to allow you to approach him in order to perform the duties of the LORD’s tabernacle, and to stand before the congregation and serve them? He has allowed you to approach him, and all your brother Levites with you; yet you seek the priesthood as well! Therefore you and all your company have gathered together against the LORD. What is Aaron that you rail against him?”¹

The following translations were used to survey this pericope in Numbers 16:1-11: New International Version, New American Bible, New Revised Standard Version, Darby Bible, New King James Bible, Anchor Bible, and the Jewish Publication Society Tanakh (Jewish Bible) Bible.

¹ All biblical citations will be from the New Revised Standard Version, unless otherwise noted, Numbers 16:1-11.

The passage chosen is a self-contained unit with a clear beginning as the author begins with a word “Now,” which brings a new thought related to what is about to happen in the subsequent verses. The passage outlines some clear actions and behaviors of rebellion and disobedience toward God’s leadership and God’s authority. In comparing this passage between versions, there were some apparent variations with the passage that caused further inquiry. The JPS Bible indicates that this passage ends with verse thirty-five and continues into chapter seventeen through five verses. However, for this particular survey, that variation was noted above beside the corresponding verses. Therefore, in this chapter, I adopted the New Revised Standard Version of the passage which encompasses Numbers 16:1-11 as a self-contained pericope for review and interpretation.

The questions necessary for further interpretation are numerous. Why do these leaders confront, challenge, and rebel against Moses and Aaron leadership? Why do these leaders accuse Moses of abusing his power and his authority? Why were the rebellious leaders dissatisfied with Moses’ and Aaron’s leadership and authority? Why does Moses fall on his face in responding to the rebellious leaders? Why does God instruct Moses in this particular arrangement? Why does Moses accuse the rebellious leaders of the abuse of power? In addition, why do the leaders Dathan and Abiram rebel and disobey Moses by refusing to meet with him? Why does Moses become angry with these rebellious leaders? What is the significance of standing at the entrance of the tent of meeting? Were the rebellious leaders jealous of Moses’ and Aaron’ relationships with God? Were the rebellious leaders jealous of the authority of Moses and Aaron?

Furthermore, why do the rebellious leaders gather the whole congregation against Moses and Aaron? Why on several occasions does God instruct Moses, Aaron, and the whole congregation to separate themselves from these rebellious leaders? What does Moses mean when he says the rebellious leaders despised the Lord? What sins did Korah, the rebellious leaders, and the Levites commit against Moses and the Lord? In addition, what is the significance of Moses proving to these rebellious leaders the Lord has sent him?

The initial understanding of this passage of scripture generates several thematic centralities common in the Old Testament and particularly present in the Pentateuch. These centralities include the importance of remembering and honoring God's covenantal relationship with God and God's people. These themes also include the understanding and significance of Holiness of God, and the contrast between God's faithfulness and the rebellion of the Israelites. From the start of this passage one witnesses the rebellion of Israelite leaders against God's leadership and authority. In addition, the common themes include the theme of the Israelites testing God even when they receive God's provision. Furthermore, themes of the Old Testament include the sinfulness of the Israelites, and the tragic consequences of disobedience toward God. These aforementioned themes are present within this passage.

The assumptions brought to this passage include the fact that that God is consistent in addressing and punishing rebellion and disobedience against God's leadership and authority. However, God reminds faithful to God's people even when unfaithfulness, disobedience, and rebellion is demonstrated towards God and those whom God called to lead God's people.

Literary Study

This text reveals that God has zero tolerance for the abuse of power in covenantal relationships, especially among leaders whom God has chosen to lead God's people. In this pericope, the reader witnessed conflict that lead to the abuse of power through the rebellious attitudes, behaviors, and actions by questioning the authority of God and public defiance against God's designated leaders. In addition, these leaders demonstrate the willful opposition through their acts to neglect, resist, violate and challenge the authority of God at the expense of others for self-gratification.

The Book of Numbers owes its title to its connection with the two major censuses of Israel that occurred twice over a forty-year period. According to Dozeman, the first (or exodus) generation is counted in chapter one, and a second generation is numbered in chapter twenty-six, most likely in the fortieth year after the exodus.² The census or numbering of Israel, as Dennis T. Olson stated, further helps to understand "the structure and thematic development of the book."³ Therefore, scholars suggest that the Book of Numbers should result in a two-part division: "chapters 1-25, the Old Generation of Rebellion; chapters 26-36, The New Generation of Hope."⁴

An outline of the book will help the reader understand the premise of the book:

The Book of Numbers

Book 1 - The First Generation in the Wilderness (1:1-25:18)

² Thomas B. Dozeman, "The Book of Numbers," in *New Interpreter's Bible*, vol. 2, ed. Leander E. Keck (Nashville, TN: Abingdon Press, 1998).

³ Dozemen, "The Book of Numbers," 1.

⁴ Dozemen, "The Book of Numbers," 1.

- I. Israel at Sinai (1:1-10:10)
- II. Israel Journey from Sinai to Kadesh (10:11-12:16)
 - a. First Rebellion: Murmuring (11:1-3)
 - b. Second Rebellion: Complaints about Food (11:4-35)
 - c. Third Rebellion: Moses Authority is Challenge (12:1-16)
- III. Israel at Kadesh (13:1-19:22)
 - a. Fourth Rebellion: The Promised Land Rejected (13:1-14:45)
 - b. Offerings from the Land (15:1-41)
 - c. Fifth Rebellion: Korah and Company Challenge Moses (16:1-19:22)
- IV. Israel Journey from Kadesh to Plains of Moab (20:1-22:1)
 - a. Rebellion and Judgement (20:1-21:9)
 - b. Journey to Moab and Victory (21:10-22:1)
 - c. Book of Balaam (22:1)
- V. Israel at Plains of Moab (22:2-25:18)
 - a. Messengers sent to Balaam (22:2-14)
 - b. More Messengers sent to Balaam (22:15-24:25)
 - c. Final Rebellion: Idolatry at Baal Peor (25:1-18)

Book 2 - The Second Generation and the Promised Land (26:1-36:13)

- VI. Israel at the Plains of Moab (26:1-36:13)
 - a. The Second Census in the Plains of Moab (26:1-65)
 - b. Inheritance, Offerings, and Vows (27:1-30:16)
 - c. Preparation for War and Entry into Promised Land (31:1-36:13)

The Book of Numbers is an overview and historical record of Israel's journey through the Wilderness; from Sinai to Kadesh to the Plains of Moab. Numbers derives its name from the Latin, however, the original title of the Book of Numbers in the Hebrew language was "In the Wilderness." The Book of Numbers reveals to the reader the various challenges of the journey of Israel in the wilderness over a thirty-eight-year time period. Two major censuses occur in the Book of Numbers, which caused some researchers to divide the book into two sections; one involving the first generation that ultimately died in the wilderness as a divine punishment of rebellion and disobedience to God, and the other involving the second generation that ultimately crosses the Jordan River and arrives at

Promised Land. The Book of Numbers presents the journey of Israel with several cycles of rebellion against the provision of God and the authority of Moses, and sometimes Aaron.

Literary Context

The Book of Numbers is a composition of transitions between the first generation of Israel post-Egypt and the second generation of Israel pre-Promised Land. Numbers contains, according to Jacob Milgrom, fourteen distinct genres including “narrative, blessing, temple archive, prayer, cultic law, oracular decision, diplomatic letter, poetry, victory song, lampoon, census list, civil law, prophecy, and itinerary.”⁵

The goal of Numbers is for Israel to leave the wilderness and enter the Promised Land of Canaan.⁶ However, one of the themes present within Numbers is the theme of rebellion. This theme was prevalent in the first half of Numbers (Numbers 1-25) with the first generation as opposed to the second half with the second generation (Numbers 26-36). Numbers was written as a reminder to the current generation of the previous faults and failures of the prior generation; particularly the first exodus generation. The rebellion of the first generation led to its death in the wilderness, specifically as the result of its refusal to trust God and risk lives to conquer the Promised Land of Canaan (Num. 13-14). Furthermore, the first generation consistently rebelled against God, Moses, and God’s chosen leaders (Num. 16-17, 20-21, 25), which also contributed to the judgement of God against those insurrectionists.

⁵ Dozeman, “The Book of Numbers,” 1.

⁶ Dozeman, “The Book of Numbers,” 1.

The immediate context of Numbers focuses on in the Wilderness motif that is central to this pericope and the entire book of Numbers. The people's journey through the wilderness underscores the setting and structure to Numbers. Dozeman characterizes and separates Numbers into three parts: "when the wilderness setting is emphasized, 1:1-10:10, Forming Community Around a Holy God; 10:11-21:35, The Wilderness Journey; 22:1-36:13, Preparing for Canaan on the Plains of Moab."⁷ Furthermore, four stages summarized the composition of Numbers: "(1) individual poetry, stories, records, and law; (2) the pre-priestly history; (3) the priestly history; and (4) the canonical book of Numbers."⁸ The context of this pericope fits within the priestly history.

The literary context of Numbers 16:1-11 is rhetorically depicted as part of the perpetual cyclical rebellion against God and God's assigned leaders before reaching the Promised Land. The rebellion of Korah includes the strong support of 250 dissenting leaders from other tribes. Therefore, the fifth rebellion led by Korah within Cycle B of the Book of Numbers provides further development of the perpetual cycle of disobedience among the first generation in the wilderness. This rebellion focuses its attention in resisting and contesting the leadership of Moses and Aaron and opposing their divine appointment from God to the priesthood. Thus, this uprising truly questions God and God's sovereign authority in calling and choosing Moses and Aaron.

According to George Buchanan Gary, multiple priestly and non-priestly sources contribute to the emphases within the Book of Numbers; specifically, within Numbers chapters 16-19. Nonetheless, Gary also concluded that Numbers was composed of J, E,

⁷ Dozeman, "The Book of Numbers," 1.

⁸ Dozeman, "The Book of Numbers," 1.

and P, but that most of Numbers was comprised of a priestly school or source (P).

According to Dozeman, “the symbol P represents a body of literature that includes both law and narrative.”⁹ Thus, majority of Numbers is comprised of the priestly tradition (P), which opens and closes the book, and is intertwined in the middle chapters of Numbers.

The source components of pre-priestly JE, and priestly Pg and Ps, contribute to sources of the rebellion passage of Korah in Numbers 16. However, according to Cole, this fifth rebellion placed within Cycle B of the Book of Numbers “suggest[s] a creative literary history of Korah’s rebellion.”¹⁰ The following demonstrates the segmentation of the fifth rebellion passage:

(1) Pre-Yahwistic tradition of Dathan and Abiram refusal to enter Canaan from the South (v. 12), (2) Yahwist tells the story from Transjordan as unwillingness to wait on Moses, tantamount to an overt challenge to his leadership, which results in the ground swallowing them up (vv. 1b, 21, 12–15), (3) early priestly story about 250 laymen who were refused opportunity to offer incense is integrated into the tradition (vv. 2b, 4–7), (4) the author of Numbers introduces Korah as a rebel of Levite lineage to distinguish Aaronic priests from the Levites (vv. 1a, 3, 8–11).¹¹

In addition, Levine believes the Korah rebellion to include “the source critical makeup as follows: JE—Num. 16:1–2 (rewritten by P), 12–15, 25–34, P—Num. 16:3–11, 16–24, 35, and chap. 17.”¹² Ashley discerned two concurrent stories of rebellion, one of Korah and the Levites and the other of Dathan, Abiram, and On, which the narrator interwove in the movement from scene to scene. The resultant complex narrative has unity as a whole

⁹ Dozeman, “The Book of Numbers,” 1.

¹⁰ R. Dennis Cole, *Numbers: An Exegetical and Theological Exposition of Holy Scripture*, vol. 3B, *The New American Commentary* (Nashville, TN: Broadman and Holman Publishers, 2000), 258–261.

¹¹ Cole, *Numbers*, 258–261.

¹² Baruch A. Levine, *Numbers 1-20: A New Translation with Introduction and Commentary*, The Anchor Bible (New York, NY: Doubleday, 1993), 9.

with the common theme of the primacy of the Aaronic priesthood from both the Levitical and lay standpoints. The two standpoints and physical settings necessitate some repetition and result in some superficial “inconsistencies,” which critical scholars interpret to represent separate literary sources. For example, Gray states: Certain features in the story, such as the redundancy in vv. 32–34 and the presence of distinctive marks of both J and E, make it probable that it is in itself a composite. Levine sees the statement in Numbers 16:35 (from what he and others call the P source) that fire from the Lord consumed the 250 men as indirect contradiction to the account of JE (16:25–34).¹³ Several of the so-called inconsistencies are simply the result of the Hebraism of representing the whole and the parts, whereby partial lists of individuals or practices represent the whole as set forth elsewhere in the narrative. For example, Numbers neglects to note Korah’s fate in particular until Numbers 26:11, in which he is said to have died in the fire from the Lord that killed 250 of his cohorts.

This cycle commences with a rebellion led by Korah, of the Kohathite Levitical clan, with the support of dissident leaders from Reuben and other tribes. The text provides no specific time reference as to how long after the report of the spies and the failed attempt to attack the land from the south that this rebellion occurred. Yet the Korah rebellion serves structurally as the historical setting of the cycle outline, providing also the basis for the development of the cycle.

After the judgment is meted out against the leaders of the rebellion, the primacy of the Aaronic priesthood by divine election is vindicated in the very setting of the tabernacle. Chapter seventeen ends on a somber note with a question concerning the

¹³ Levine, *Numbers 1-20*.

survival of the people in the aftermath of their continued rebelliousness. This insurrection ultimately challenges God and God's sovereignty in choosing Aaron and his progeny as cultic leaders, and hence God acts miraculously to validate God's choice before the tribal leaders and ultimately the nation.

Formal Analysis

The book of Numbers is the fourth book of the Pentateuch and Torah that contains an extensive history of Israel in the wilderness. The purpose of the book of Numbers is to demonstrate the rebellious history of Israel, and the consequences inflicted upon them as a result of their lack of trust and faith in God to provide and protect them until they arrive in the Promised Land of Canaan. The book of Numbers underscores the fact that God has assigned different responsibilities to different groups.

According to Stubbs, this is the "tripartite structure of the book and the seven rebellions in its middle section"¹⁴ The book of Numbers is structured into three major parts that form an ABA' pattern:

A	1:1 – 10:10
B	10:11 – 25:18
A'	26:1 – 36:13 ¹⁵

The tripartite structure explains the importance of the censuses of the exodus generation (A - 1:1-10:10). The next part of the book of Numbers includes seven rebellion narratives that also critically demonstrates Israel's failure to trust God and reach the Promised Land of Canaan, thus being subjected to remain in the wilderness as a consequence of doubting God's faithfulness to them (Num. 13-14). Furthermore, centered in the midst of these

¹⁴ David L. Stubbs, *Numbers* (Grand Rapids, MI: Brazos Press, 2009), 22.

¹⁵ Stubbs, *Numbers*, 22.

seven rebellion narratives is also the rebellion of Korah and the 250 leaders of Israel (B - 10:11-25:18). Therefore, the theme of God's faithfulness is central to the book of Numbers "in assuring that passing on of [God's] blessings and promises from one generation to the next is important."¹⁶

Within this tripartite structure of the book of Numbers, Smith, divides (A) as "the preparation for march at Sinai, (B) as the march from Sinai to the Plains of Moab, and (C) as the completion of the march."¹⁷ In Numbers, Israel is divided between the old generation that crossed the Red Sea from Egypt, and as a consequence of their lack of trust and faith in God's covenantal promise failed to enter the Promised Land of Canaan and died in the wilderness; and the new generation which enters the Promised Land of Canaan. Therefore, the book reveals the organization, disorganization, and reorganization of Israel between two generations.¹⁸ According to Olson, the wilderness or rather threat of the wilderness, in part A encourages Israel to organize "into a holy community with the tabernacle as the seat of God's presence in its midst (Num. 1-10)."¹⁹ Nonetheless, in part B the "the stresses of wilderness life with little food and much hardship also form the crucible for Israel's eventual series of rebellions against God, which end finally in the death of a whole generation of Israelites (Num. 11-25)."²⁰

¹⁶ Stubbs, *Numbers*, 23.

¹⁷ James E. Smith, *The Pentateuch*, 2nd ed., Old Testament Survey Series (Joplin, MO: College Press Pub. Co., 1993), 408.

¹⁸ Smith, *The Pentateuch*, 408.

¹⁹ Dennis T. Olson, "Numbers, Book of," in *Dictionary of the Old Testament Pentateuch: A Compendium of Contemporary Biblical Scholarship*, ed. T. Desmond Alexander and David W. Baker, 611-618 (Downers Grove, IL: InterVarsity Press, 2003), 611.

²⁰ Olson, "Numbers, Book of," 611.

According to Stubbs, “the holiness and faithfulness required of the people of God in order to live into their covenantal vocation is the central theme throughout the book.”²¹ In the central middle part of the book there is a visible struggle among Israel to remain faithful to God as a holy and chosen people who are called to “bear the name of God among the nations.”²² The first and last sections of the book reveals the dedication of their faithfulness and worship to God. Nonetheless, the central part of the book (B) includes seven rebellion narratives and Stubbs noted that the “seven rebellions follow the pattern ABCDC’ B’ A’ as most of the literary structure of the book of Numbers is chiasm and introversion.”²³ The chiastic structure of “focuses on the vocation of the people of God and the sins that constantly work to keep Israel from fulfilling it.”²⁴

Obedience is one the central themes of the book of Numbers and is contrasted with the consequences of disobedience. The purpose of this pericope, which is inclusive of two rebellion narratives, is the tragic example of antagonistic conflict and the abuse of power which involves Korah, Dathan, Abiram, and the 250 leaders of the congregation. The first rebellion narrative in this pericope will be evaluated (Num. 16:1-11).

Numbers 16:1-11

Rebellion of Korah and the Reubenites (16:1–15)

Korah Instigates Rebellion versus Moses and Aaron (16:1–3)

Moses’ Initial Response: Yahweh Will Demonstrate (16:4–7)

Moses’ Confrontation with Rebellious Leaders (16:8–11)

The cycle of the fifth rebellion continues with the series of insurrections against Moses.

God makes sovereign choices to call, choose, and designate whom God desires.

²¹ Stubbs, *Numbers*, 25.

²² Stubbs, *Numbers*, 25.

²³ Stubbs, *Numbers*, 25.

²⁴ Stubbs, *Numbers*, 26.

However, Israel constantly are in opposition to godly leadership with leaders even quarreling among themselves.

Historical Context

This text was selected because it reflected the focus of the project. The focus of the project is addressing conflict among the leadership at New Hope Baptist Church to prevent and address the abuse of power. Is it conflict or is it abuse? If conflict between leaders is not handled in a healthy and effective manner than it can possibly lead to abuse of power between leaders. Numbers 16:1-11 addresses the rebellion of Korah and 250 other leaders against Moses and Aaron. This passage reveals the interpersonal and intergroup conflict against Moses. This particular passage also addresses the conflict resolution employed by Moses to address this rebellion.

Numbers is a book that focuses on Israel becoming in nature what she was in name. The Israelites were God's chosen people to be a light to the nations, however their sins (rebellion) keep them from fulfilling what and who God called them to be to the nations. Numbers is an examination of the ways the people of God fail to fully live out their calling. The text selection of Numbers 16:1-11, is the fifth of seven rebellions of Israel or leaders of Israel against Moses between Numbers 11-21. In this fifth rebellion, often entitled Korah's rebellion or revolt, the rebellion centers around leadership, power, and envy.

The question among the people is who is in charge and why? Therefore, Korah, Dathan, Abiram (Num. 16:3) rebel against Moses and question leadership in terms of holiness: since all Israel is holy, why should Moses be exalted above the rest? This

passage reveals that sometimes scripture is misinterpreted and misused to justify the abuse of power and authority. Reading between the lines, envy and a desire for exaltation and high status seem to motivate Korah and his followers. Korah used his authority and power to control others, their attitudes, and thoughts of Moses. Korah used his authority to negatively influence other leaders to rebel against Moses' leadership. What separates pastoral leadership from other leaders in church is similar to what separates Moses and Aaron from Korah and the other leaders—God's calling and choice (Num. 16:7).

The central theological issue of this narrative is the sin of the leaders of Israel and the response of Moses and God to sin. Korah and company committed double sin, with the first being their refusal to submit to God's choice. Therefore, they are not satisfied with God's decision concerning their status and role as Levites. They participated in a system of control, envy, power and antagonistic conflict that opposed the ways of God and God's purpose for leadership in Israel. Hence, they used the truths of scripture to disguise that they truly rejected the ways of God and instead subscribed to an attitude and understanding of leadership that is ultimately about power, position, and envy. Nonetheless, it is surprisingly scary how one can easily disguise these behaviors and how difficult it is for leaders, especially leaders of the people of God, to sift through even their own intentions.

In spite of this conflict, Moses reveals a positive model to respond to antagonistic power, control, and conflict. Moses' spiritual formation and soul-care allows him to demonstrate a positive leadership model of how to engage in conflict resolution to address the abuse of power. Moses spiritual formation allows him to respond to this conflict with prayer (Num. 16:4). Also, "Moses fell on his face" (Num. 16:15). This

practice is employed various times in Moses' leadership of Israel, especially after antagonistic conflict. Spirituality and spiritual disciplines are integral parts of the personal search for significance and provide a buffer against the narcissists' need to manipulate and control others (prayer and solitude).

I saw myself in this text as Moses and asked if I responded to conflict like Moses in his own pastoral ministry? What causes Moses to respond in such humility and with such spiritual focus on God? Moses prays and attempts to discuss the issues with the deviant leaders.

What this text says about the context of interest is that often in times past, leaders have not responded like Moses to antagonistic interpersonal and intergroup conflict. Therefore, Moses demonstrates how vital it is for leaders to employ and model the spiritual discipline of prayer and solitude when confronting antagonistic conflict. In addition, this pericope speaks to how leaders have used their authority, power, and control in abusive and dissenting ways that are opposed to God's view of leadership in the church.

Detailed Analysis

The inclusions and dialogues of Numbers 16 includes the statements "you have gone too far" (Num. 16:3, 7); "we will not come" (Num. 16:12, 14).²⁵ One sees repetitive statements from Moses in Moses' two nearly identical challenges to Korah (Num. 16:6-7a, Num. 16-17a). Since the Levite, and the Dathan/Abiram passages intertwine, the

²⁵ Jacob Milgrom, *Numbers, The JPS Torah Commentary* (Philadelphia, PA: Jewish Publication Society, 1990), 22-31.

second version may be a repetitive resumption of the challenge. However, it may also be the sign of yet another rebellion against Moses.²⁶

This passage addresses the question of who's in charge? Which is central to this passage, essentially "concerning leadership, power, and envy."²⁷ Numbers 16:1-2 passage begins with the antagonistic rebellion led by Korah, Dothan, Abiram, and On, thus presenting a "theological issue of the sin of the leaders of Israel and the response of Moses and God to this sin."²⁸ The verb "to take" לָקַח *lâqach*, *law-kakh'*; to *take*²⁹ is vital to understanding the passage, as Korah was "to take" control, further authority away from Moses to himself over Israel with the assistance of Dothan, Abiram, and On.

In Numbers 16:3, this reveals the true nature of the rebellion as it is "framed in terms of holiness: since all Israel is holy, why should Moses be exalted above the rest."³⁰ Stubbs noted that, "Korah and his followers seem to be motivated by envy and a desire for exaltation and high status."³¹ Therefore, there are two views and symbols of leadership which is misinterpreted and misused, "that is in stark contrast to ways of God, they use truths and symbols of leadership to disguise that they really have rejected the ways of God and instead subscribed to a style and understanding of leadership that is ultimately about power, position, and envious desire for them."³²

²⁶ Milgrom, *Numbers*, 22-31.

²⁷ Stubbs, *Numbers*, 143.

²⁸ Stubbs, *Numbers*, 143.

²⁹ J. Strong, *A Concise Dictionary of the Words in the Greek Testament and the Hebrew Bible*, vol. 2 (Bellingham, WA: Logos Bible Software, 2009), 60.

³⁰ Stubbs, *Numbers*, 144.

³¹ Stubbs, *Numbers*, 144.

³² Stubbs, *Numbers*, 145-146.

In Numbers 16:4, this passage presents the spiritual formation of Moses, as Moses models how to respond to conflict and antagonistic rebellion. Moses falls on his face, and indirectly invites God into the conflict through this posture of prayer and invoking God to respond to the conflict and, more importantly, to Moses on how to respond to the rebellious behavior.

Numbers 16:5-9 addresses two contrasting thoughts of God's choice and call. Stubbs noted what separated Moses and Aaron from Korah is simply God's choice and call.³³ Therefore, the sin of Korah and the other rebellious leaders is, "refusing to submit to God's choice."³⁴ In addition, the idea of holiness, thus what also separates Moses and Aaron with Korah is Moses and Aaron are holier than Korah.³⁵

Numbers 16:10-11 reveals that Korah and others, "are not satisfied with God's decision concerning their status and role as Levites."³⁶ They are seeking the status and position of the priesthood which is occupied by Aaron. These rebellious leaders are actually opposing God's choice, and exposes the jealous and enviousness of the leaders "in terms of social power and exaltation."³⁷ Therefore, Korah and company adoption of "system of envy, power, and privilege that is opposed to the ways of God and to the purpose of the priesthood,"³⁸ thus 'they gathered against the Lord' (16:11). Overall, this rebellious company committed double sin, "they dissented and reveled their unworthy

³³ Stubbs, *Numbers*, 144.

³⁴ Stubbs, *Numbers*, 144.

³⁵ Stubbs, *Numbers*, 144.

³⁶ Stubbs, *Numbers*, 144.

³⁷ Stubbs, *Numbers*, 144.

³⁸ Stubbs, *Numbers*, 144.

practices and behaviors against the priesthood, and they murmured and disapproved of the judgment of God in God's choice and calling of his elect."³⁹

The history of Israel's rebellion against God and God's anointed leaders continues through the actions of the Levites of Korah, the members of the tribe of the eldest son of Jacob, and the members of the council of elders. The focus is primarily on the degeneration of the Levites, who remained unmentioned in the first rebellion cycle. The formerly loyal Levites, faithful defenders of Yahweh in the golden calf incident after the Exodus, challenge the authority of Moses and Aaron. Eventually the rebellion spreads throughout the community, and God threatens annihilation. Moses and Aaron intercede for the people. Some 14,700 die in a plague, but the larger population is spared (Num. 16:16–50).⁴⁰

Paul Addresses Conflict

Paul writes the church in Philippi and addresses to the church about two particular women who are having conflict in ministry. Philippians 4:1-3 in the *American Standard Version* states:

Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved. I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I beseech thee also, true yokefellow, help these women, for they labored with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life.

Paul embraces this passage in addressing conflict between two faithful leaders in ministry. Paul requested the assistance of his true yokefellow to help these women come

³⁹ Stubbs, *Numbers*, 144.

⁴⁰ Cole, *Numbers*, 36–64.

to a resolution among them in resolving this particular conflict in ministry. Unity in ministry is vital and essential for Christian living among believers to demonstrate salt and light to the world. However, conflict in ministry often hinders the unified attitudes and practices in ministry to advance gospel and the kingdom of God. Euodia and Syntyche reveal disharmony among them and among the congregation to the degree in which it disturbs Paul and stirs him to address the conflict with the help of other co-laborers in ministry.

This first name means “a prosperous journey or success.”⁴¹ The second name means “pleasant acquaintance.”⁴² However, their names did not match their current actions and attitudes toward each other. These were prominent women in the Philippian church, as both of these women worked with Paul in proclaiming the gospel and possibly held leadership roles in ministry within the Philippian church. The nature of their disagreement is unknown; however, it was severe enough for Paul to address the conflict in his letter to the church at Philippi.

The systematic model Paul uses makes an earnest appeal for the solution of conflict in ministry to these women leaders in ministry to reconcile their difference for the work of the ministry and unity of believers within the congregation. Paul appeals to Euodia and Syntyche “to agree with each other in the Lord.” The earnestness of his appeal is in the verb *παρακαλεῖν*, “to urge, exhort, appeal to,” “to implore or beg.” In addition, Paul uses repetition, as though he were addressing the women individually, making both women equally accountable to each other and to God. Paul encourages these

⁴¹ G. F. Hawthorne, *Philippians*, vol. 43 (Dallas, TX: Word, Inc., 2004), 240.

⁴² Hawthorne, *Philippians*, 240.

leaders in ministry to live harmoniously together which aligns with all who claim to have placed themselves under the Lordship of Christ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ, “to agree with each other in the Lord.”⁴³

The important Pauline word φρονεῖν, “to have an interest in,” “to pay sympathetic attention to,” “to have concern for,” “to think,” “to form or hold an opinion about,” “to set one’s mind on, to be intent on,” appears multiple times (Phil. 1:7; 2:3, 5; 3:15, 19; 4:2, 10). Paul uses the phrase τὸ αὐτὸ φρονεῖν, “to agree with each other;” as it embraces not only the idea of possessing “a common mind” but also the idea of having identical feelings and attitudes toward each other, a total harmony of life.⁴⁴

Furthermore, the expression τὸ αὐτὸ φρονεῖν, which means literally ‘to think the same thing,’ is an appeal to Euodia and Syntyche to be at one in their mental attitude and so in the basic aim, direction, and orientation of their behavior. Certainly, this would involve their having right attitudes towards each other and thus an ability to work together in harmony. The term ἐν κυρίῳ, means that they are to agree as those who have a common bond in the Lord, signifying a life in obedience to the Lord.⁴⁵

The key to harmony is the believers’ relationship to Christ, which radically transforms their relationships with their covenant brothers and sisters. Believers’ love for God is clearly seen in their love for one another. Nonetheless, conflict will enter people’s lives unexpectedly, as Jesus reminds the disciples in John 16:33, “these things I have spoken to you, that in me you may have peace. In the world you will have tribulation; but

⁴³ Hawthorne, *Philippians*, 240-241.

⁴⁴ Hawthorne, *Philippians*, 241.

⁴⁵ P. T. O’Brien, *The Epistle to the Philippians: A Commentary on the Greek Text* (Grand Rapids, MI: Eerdmans, 1991), 478-481.

be of good cheer, I have overcome the world.” Therefore, disciples should expect conflict in ministry and in their lives. The reminder of maintaining and growing in faith is a result of being tried and tested through troubles, conflict and opposition. Overall, disciples must reconcile with each other with the aid of the Holy Spirit, and their hope and faith in God the Father and the Lord Jesus Christ, knowing that their responses and attitudes in conflict are true evidence of their love to God and another, and the true nature of their discipleship.

Another passage of scripture that guides a disciple’s thoughts and actions in addressing and resolving conflict in ministry is 2 Timothy 2:23-26:

But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord’s servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will.

Paul instructed Timothy to avoid debates and controversies as it related to causes of dissensions and divisions within ministry. Paul has said that foolish and ignorant arguments produce quarrels. He reminds Timothy of being the Lord’s servant, and that “the Lord’s servant” himself must not be quarrelsome (μάχεσθαι). Paul then moves by contrasts three things that the Lord’s servant should be: “kind to all,” “able to teach,” and “patient when wronged.”⁴⁶

People are observing Christian leaders on a daily basis to see if their living aligns with the teachings and traditions of their faith. The goal for all believers is to live a life worthy of the calling of God. Christians are expected to demonstrate a worthy life

⁴⁶ G. W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text* (Grand Rapids, MI: Carlisle, UK: W. B. Eerdmans; Paternoster Press, 1992), 422-427.

through love for God and love for another. Therefore, the motivation to reconcile with one other is from the love founded in God through Jesus Christ. The gospel encourages Christians to model behaviors, actions, and attitudes that are pleasing to God not just in the church but also in society as well.

Additionally, Paul writes to Timothy (2 Tim. 2:23-26), speaking of those who causes conflict in the congregation, to “take note of it, be aware of it, watch out for it,” thus avoid those who created dissension and caused division within the congregation. When opposed, he should correct his opponents with mildness, in the hope that possibly God may grant them conversion, a complete mental, moral, and spiritual turn-about which leads to acknowledgment of the truth and to soberness. Thus, they will have been delivered from the snare set by the devil, by whom they had been taken captive to do *his* (that is, the devil’s) will.⁴⁷

Therefore, a vessel of honor to God must develop a discerning mind. An unguarded mind, even of a believer, is subject to deceit, misunderstanding, and confusion, which inevitably produces sinful living. The undiscerning mind is “tossed here and there by waves, and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming” (Eph. 4:14). The danger of conflict, disharmony, and division is possibly what prompted Paul to establish the basic safeguard of discernment with the command to “examine everything carefully; hold fast to that which is good; abstain from every form of evil” (1 Thess. 5:21–22).

Hence, it is vital to demonstrate to one another a conduct that is pleasing the Lord. There is usually a vast difference between how believers are in the Christian community,

⁴⁷ W. Hendriksen and S. J. Kistemaker, *Exposition of the Pastoral Epistles*, vol. 4. (Grand Rapids, MI: Baker Book House, 2001), 278.

the workplace, at home, and among non-believers. Nonetheless, they must strive to be consistent in their example before others in the Christian community, the workplace, at home, and among non-believers. However, when believers are seen living a life contrary to the gospel, they must be held accountable to one another and ultimately to the God they serve. In any community, accountability is important to use as a guide for correction in the spirit of love, and encouragement when efforts are weakened for various reason. In communities of faith, Christians must practice to become agents of grace, love, mercy, and accountability.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Introduction

This project and chapter will address and examine the causes of conflict which leads to the abuse of power among church leaders at New Hope Baptist Church located in Akron, Ohio. The purpose of this project is to evaluate various forms of conflict and determine methods to prevent the abuse of power which may have occurred. The problem is the historical conflict and control by lay leaders and officers of the church. Historically, the church leaders have not been able to work in unity and harmony when it comes to the vision, mission, leadership, and spiritual direction of the church. This has caused ongoing strife and unholy alliances within the church. The results of these unholy alliances caused unhealthy conflict within the church and develop unholy and unhealthy ways to handle conflicts among the leaders of the church which may have led to the abuse of power.

Therefore, the hypothesis of this final project is the following: if the leaders of the New Hope Baptist Church can understand the difference between conflict and the abuse of power while being instructed on how to effectively implement conflict resolution, then the church will be able to adequately address and prevent the abuse of power leading to a healthier and spiritually mature congregation.

The problem is the power and control and how power and control has caused conflict in several religious movements. Three historical movements have been selected to explain as the foundation for this historical chapter.

First – Protestant Reformation

In 1517, Martin Luther separated from the Roman Catholic Church and the Protestant Reformation began based upon the issue of authority of scripture and indulgence. Luther argues and advocates for “*sola scriptura*” scripture alone as opposed to the authority of all things related to humanity bestowed within the papal office of the Roman Catholic Church. The battle over scripture, the Word of God, ensued between the office and decisions of the Pope whether dissenting and or concurring with scripture. Luther developed Ninety-Five Theses and posted them to the door of the Wittenberg castle, thus, protesting the current direction of the community of faith. As a result, of this development Luther changes his view of the doctrine of justification. Prior to these historical events which led to the Protestant Reformation, and the second major split from the Roman Catholic Church, Luther stance on justification embraced the notion of man working to be justified by God. Therefore, humanity was active in the process of justification. Nonetheless, through further reading, studying, and lecturing, Luther changed his view in light of Paul’s letter to the Romans. Luther arrived at the conclusion that justification is by faith and it is passive and not active as once previously stated.¹

There was a “fundamental shift in the vocabulary of salvation from salvation by grace to justification by faith,” and Luther wrestled with the question even within his own

¹ Alister McGrath, *Christian Theology: An Introduction* (Malden, MA: Blackwell Publishing, 2007), 372.

life of how God was able to accept sinners.² In 1515, as professor Bible at Wittenberg University, Luther while “pondering Paul’s Epistle to the Romans came upon the words ‘for therein is the righteousness of God revealed from faith to faith: as it is written the just shall live by faith’ (Rom. 1:17 KJV), therefore stating that God justifies us through faith.”³ Thus only faith in Christ could make one just before God. Luther’s development and transformation of this different view of justification clashed with the Roman church, which believed in justification by good works through the demonstration of “virtuous acts, acceptance of church dogma, and participation in church rituals.”⁴ Furthermore, according to Luther, if justification comes through faith in Christ alone, then “the intercession of priests is superfluous, and the need for monks, masses, prayers to the saints are no longer required.”⁵ Therefore, Luther newly discovered views challenged the papal authority and the foundation of the Roman Catholic Church.

Luther comes to two major conclusions after reading and studying Paul’s letter to the Romans, first salvation comes by faith in Christ alone “*sola fide*,” faith alone, which answered the question of how a person was saved. According to Luther, the believer is saved not by works but by “*sola fide*,” faith alone. Secondly, Luther formulated the principle of “*sola scriptura*,” scripture alone, which states that scripture is the standard for Christian faith and behavior, not popes, or councils. Thus, no persons are above the correction of scripture. Luther wrestle with answering two fundamental questions: what

² McGrath, *Christian Theology*, 372-373.

³ Bruce L. Shelley, *Church History in Plain Language* (Nashville, TN: Thomas Nelson, 1995), 239.

⁴ Shelley, *Church History*, 239.

⁵ Shelley, *Church History*, 240.

does an individual have to do be saved, and how could human beings enter into a relationship with God? These questions lay at the heart of the theological concerns surrounding the doctrine of justification and led Martin Luther to answer these questions, and furthermore to his theological breakthrough of justification by faith. Luther discovered that God's righteousness is given to fallen creatures through faith in Jesus Christ, therefore, Luther redefines the meaning of the phrase a righteousness that God gives to the sinner, hence, "God himself meets the precondition, graciously giving the sinner what they require if they are to be justified."⁶

Indulgences as a Cause for Reformation

In 1517, "Dominican monk named Johann Tetzel was selling indulgences. These were small pieces of parchment that guaranteed forgiveness of sins for a price."⁷ These indulgences were sold at Juterbock across the river from Wittenberg, and proceeds were supposed to be split between Leo X and Archbishop Albert. Tetzel claimed that these indulgences offered complete forgiveness of all sins of those who purchased them, therefore there was no need to repent of any sins. Luther became furious and begrudging toward "the exploitation of the people by this nefarious system, and he decided to make public protest."⁸

This system of indulgences was an abuse of power and exploited the poor and those affected by poverty, whereby only those of wealth resources and means could

⁶ McGrath, *Christian Theology*, 373.

⁷ James P. Eckman, *Exploring Church History* (Wheaton, IL: Crossway, 2002), 48–51.

⁸ Earle E. Cairns, *Christianity through the Centuries: A History of the Christian Church* (Grand Rapids, MI: Zondervan, 1996), 282.

reasonably afford to purchase indulgences. Therefore, if one were poor and or his/her family was poor, then his/her sins could not be forgiven through the purchase of indulgences. In other words, the wealthy gained access out of purgatory for themselves and their families, while the poor were suppressed into an unholy, unbiblical, and unjust system to raise funds for loan repayments to Fuggers bankers and the rebuilding of St. Peter's basilica in Rome. The abuse of power by the Roman Catholic church, particularly Pope – Leo X, Johann Tetzel, and Archbishop Albert enraged Martin Luther and his followers, therefore, he “preached fervently against indulgences, and on October 31, 1517, he nailed Ninety-Five Theses for debate on the Castle Church door at Wittenberg. In them he argued that indulgences could not remove guilt, did not apply to purgatory, and provided a false sense of security.”⁹

Indulgences was adopted as a practiced custom of barbarians which would substitute financial compensation for violent punishment of an offense, however, the church adopted this practice to apply to religious offenses. Therefore, in 690 Archbishop Theodore of Canterbury implemented this practice which “rapidly spread on the Continent and was used by the Popes during and after the crusades as a means of increasing their power. It was justified and reduced to a theory by the schoolmen, especially by Thomas Aquinas, in close connection with the doctrine of the sacrament of penance and priestly absolution.”¹⁰

Therefore, indulgences formulated by Alexander of Hales, “Clement VI proclaimed it to be dogma in 1343, and the papal bull of Sixtus IV in 1476 was a

⁹ Eckman, *Exploring Church History*, 48–51.

¹⁰ Philip Schaff and David Schley Schaff, *History of the Christian Church*, vol. 7 (New York, NY: Charles Scribner's Sons, 1910), 146.

document extended this privilege to souls in purgatory, providing their living relatives purchased indulgences for them.”¹¹ Pope Sixtus IV issued a papal bull in 1476, and it “ruled definitively that indulgences did benefit souls already in purgatory, and could be acquired on their behalf, though they were effectual *per modum suffragii* – that is, by way of suffrage or intercession.”¹² However after the Ninety-Five Theses, Luther and his followers would later reject “purgatory itself as a fiction and a fraud, an unscriptural accretion to the deposit of Christian faith.”¹³ Nonetheless, the papal power was viewed as suppression and abuse to the dispensation of indulgences for money in exchange for the penance of departed souls in purgatory and those still living.

From 1517 to 1521, Luther was publicly protesting and criticizing the actions, practices, and beliefs of the Roman Catholic church and his influence widened as he became further disgusted with the unscriptural practices and beliefs. Nonetheless, “it was the abuse of the indulgence system as a tool to get wealth from Germany for the papacy that angered Luther” and led to the split from the Roman Catholic Church.¹⁴ Although, that is one of the reasons for the conflict, split, and Reformation. Cairns noted seven causes for the Reformation:

- (1) The political factor of new centralized nation states opposed to the concept of a universal church with authority over the nation state.
- (2) The economical abuse with the papal attempt to get more money out of Germany.

¹¹ Cairns, *Christianity through the Centuries*, 276.

¹² Peter Marshall, *1517: Martin Luther and the Invention of the Reformation* (Oxford, UK: Oxford University Press, 2017), 27.

¹³ Marshall, *1517: Martin Luther*, 36.

¹⁴ Cairns, *Christianity through the Centuries*, 274.

- (3) The intellectual factor was that men with an informed, learned mind and secular outlook would become more critical of religious life and resent the Roman Catholic Church.
- (4) The moral factor clearly seen the disconnect and discrepancies between the New Testament church and the Roman Catholic church of their day
- (5) Changes in the social structure, as the rise of the middle class created a spirit of individualism, thus creating new means of financial dependence than the historical agricultural means that existed prior.
- (6) Failure of the Roman Catholic Church to meet the real needs of the people, thus, the theological caused of the Reformation was to go back to the bible as the source of Christian faith to connect people back directly with God.
- (7) Glaring abuse of the indulgence system in Germany.¹⁵

The Protestant Reformation began with the protest to the abuse of the indulgence system which was “associated with the sacrament of penance.”¹⁶ It was believed that only God could forgive the guilt of sin and eternal punishments of those sins, nonetheless there “was a temporal satisfaction that the repentant sinner must fulfill either in this life or in purgatory.”¹⁷ Luther outspokenness and outrage came at a time when “Christians were waiting for a man who should give utterance to their feelings of indignation against existing abuses, and to their desire for a pure, scriptural, and spiritual religion.”¹⁸

Second – American Baptist and Southern Baptist

According to Howe, “Baptist are much better known for fighting than for peacemaking.”¹⁹ Baptist in America were the religious group closely “identified with

¹⁵ Cairns, *Christianity through the Centuries*, 272-275.

¹⁶ Cairns, *Christianity through the Centuries*, 276.

¹⁷ Cairns, *Christianity through the Centuries*, 276.

¹⁸ Schaff and Schaff, *History of the Christian Church*, 169.

¹⁹ Claude L. Howe, “Baptists and Peacemaking,” *Review and Expositor* 79, no. 4 (1982): 607.

supported the Revolution as a step toward both political and religious freedom.”²⁰

Therefore, the Northern Baptist Convention which was founded in 1907 after the split and formation of the Southern Baptist Convention. The Northern Baptist Convention subsequently became the “American Baptist Convention in 1950 and was restructured as the American Baptist Churches U.S.A. in 1979.”²¹ The intragroup and intraorganizational conflict and tension within the Triennial Baptist Convention whereby slavery was the key issue which caused the split and founding and formation of the Southern Baptist Convention in 1845. Therefore, “when Northern Baptist were unwilling to support slave-owning missionaries (most of whom were from the South), Southern Baptist split from the group and formed the Southern Baptist Convention in 1845.”²² E. Luther Copeland identifies what he calls “six grievous faults” which has plagued the Southern Baptist Convention and triggered immense tension and conflict among Baptists.²³ The six grievous faults were as identified as the following:

1. Our defense of Negro slavery
2. Our tenacious of racism
3. Our missionary paternalism and imperialism
4. Our denominational arrogance
5. Our depreciation of women

²⁰ Howe, “Baptists and Peacemaking,” 607.

²¹ Howe, “Baptists and Peacemaking,” 607.

²² Steve W. Lemke, “The Uneasy Conscience of Southern Baptists: Support for Slavery Among the Founders of the Southern Baptist Convention,” *American Baptist Quarterly* 34, no. 3-4 (2015): 254.

²³ E. Luther Copeland, *The Southern Baptist Convention and the Judgement of History: The Taint of an Original Sin* (New York, NY: University Press of America, Inc., 1995), xiii.

6. Our theological restrictiveness²⁴

Therefore, according to Copeland, the Southern Baptist Convention (SBC) was founded as a champion for slavery in America and began in sharp contrast as a representative of God as the liberator of the oppressed, but as a visible representative with the side of the oppressors.²⁵ The SBC was started in defense of slavery and participated in the “active practice and promotion of racism after slavery.”²⁶ It is vital to note that the founders of the SBC shared six particular things in common as members and participants in the Charleston Association which justified their defense of slavery:

1. They were comparatively wealthy landowners.
2. They were Calvinistic in theology
3. They were well-educated, some having Ivy League degrees.
4. They arose broadly from the “Charleston tradition.”
5. They were ardent defenders of the institution of slavery.
6. They were all slave owners.²⁷

However, not all Baptist in the South supported slavery and all were not slave owners, therefore at the Sandy Creek Association which was in “the South and the Confederacy, rejected slavery as unbiblical in 1835, and approved in May 1835 a resolution which not only described slavery as an unchristian practice, but threatened to disfellowship with slave owning members.”²⁸

²⁴ Copeland, *The Southern Baptist Convention*, xiii.

²⁵ Copeland, *The Southern Baptist Convention*, 3.

²⁶ Copeland, *The Southern Baptist Convention*, 3.

²⁷ Lemke, “The Uneasy Conscience of Southern Baptists,” 256.

²⁸ Lemke, “The Uneasy Conscience of Southern Baptists,” 260.

Therefore, the tension and intragroup and intraorganizational conflict intensified among Baptist in the North and in the South over the issue of their support against or defense for slavery. The Charleston Association sometimes referred to as the Charleston tradition's staunch defense of slavery stood in conflict with the Sandy Creek Association, the Northern Baptist abolitionism and leading advocates against slavery such as Francis Wayland, and John Leland.²⁹ Nonetheless, Richard Furman, referred to as the godfather of the slavery defense which implemented the theological propaganda for the Charleston Association and the SBC, affirmed biblical support through the use of scripture to further validate his and other slave owners defense of slavery. In 1835, Furman "led the Charleston Association to go on record defending slavery, thus joining strong Calvinists in the SBC with the argument and support for slavery."³⁰ The arguments of Furman stated "If God has decreed what has come about who are we to question or change it?"³¹ Therefore, advocates for slavery used the continual practice of slavery in biblical times in both Old and New Testament to further support their stance for slavery, and a "reason not to abolish it."³² In addition, "eschatology was used as primary rationale to justify slave trade bringing African Americans to America so that they might hear and believe the gospel...and presenting an eternal reward incommensurate with the comparatively short period of slavery."³³ Thus, for Furman and other proslavery advocates, slavery was not

²⁹ Lemke, "The Uneasy Conscience of Southern Baptists," 260.

³⁰ Lemke, "The Uneasy Conscience of Southern Baptists," 260-261.

³¹ Lemke, "The Uneasy Conscience of Southern Baptists," 262.

³² Lemke, "The Uneasy Conscience of Southern Baptists," 262.

³³ Lemke, "The Uneasy Conscience of Southern Baptists," 262.

sin nor the defense of slavery a sin, as it was widely accepted, affirmed, and adopted that slavery was sanctioned by God and it has always been in human and biblical history.

The founding of the Southern Baptist Convention ensued from the theological defense of slavery, and the Charleston tradition comprised of mostly slave owning Baptist influential support for slavery. The American Baptist convention maintained their outspoken position against enslaved blacks in any parts of America, while the Southern Baptist convention maintained their continual support of enslaved blacks in America, especially the southern states. The Southern Baptist wanted to maintain power and control over enslaved blacks through several forms of oppression regardless of their religious conversions and beliefs for financial and business gains.

In addition, the SBC, also “developed in a climate of racism.”³⁴ Racism in the mid nineteenth century was led by “the concept of white supremacy and superiority,”³⁵ which further reinforced “scientific rationale through anthropology and ethnology in defense of slavery.”³⁶ The SBC, wanted to reiterate the place of the African American in American society, especially in the South and southern churches. The SBC further advocated for slavery and even after slavery ended in America, the SBC even more perpetuated the racial and social ills which plagued African Americans then and still even today.

Therefore, Winant noted the following:

Racial identity shapes not only “life-chances,” but social life, taste, place of residence. Indeed, the meaning of race, the racial interpretation of everyday life and of the larger culture, polity, and economy, has been so finely tuned for so

³⁴ Copeland, *The Southern Baptist Convention*, 4.

³⁵ Copeland, *The Southern Baptist Convention*, 4.

³⁶ Copeland, *The Southern Baptist Convention*, 4.

long, and has become so ingrained, that it is now “second nature,” a “common sense” that rarely requires acknowledgment.³⁷

Essentially, African American Baptist were caught and are tangled in the web of white superiority and supremacy in thought, policy, practice, social, and religious interaction. These practices legitimize oppression and prolong unhappiness for those who find themselves locked out of the American “mainstream.” D. Macedo stated that because the United States was founded on white supremacy that privileged and gave power to the white patriarchy, there was never a “common culture” in the United States in which all people participated equally and fully, making “the melting pot” a myth which only serves to prolong the superior reign of white America.³⁸

Moreover, the historical SBC structure promoted the denial of one’s culture and race, while yielding to Eurocentric thought and practices. Within the South, and within the SBC, racism existed and rendered a linear formation—individually, culturally, and institutionally. This linear formulation of racism corrupted the SBC. Hence, the corruption of the SBC, as well as the permeating process of white superiority and supremacy throughout the SBC caused African American Baptist in the South to never ideally feel American, but to always feel like their ethnicity. This tension and lack of acceptance led to the formation of the National Baptist Convention, U.S.A inclusive of African American Baptist in the North and South, post slavery.

Overall, the tension and conflict between the American Baptist Convention and the Southern Baptist Convention truly centered around the issues of slavery, and racism.

³⁷ Howard Winant, “Racial Dualism at Century’s End,” *The House that Race Built* (New York, NY: Vintage, 1997), 89.

³⁸ D. Macedo, *Literacies of Power: What Americans Are Not Allowed to Know* (Boulder, CO: Westview Press, 1994), 72.

Nonetheless, the SBC as of 1995 adopted a resolution repenting of its historical support for slavery and racism. Furthermore, in 2012 the SBC elected Fred Luter as the first African American to serve as the president of the SBC; and has progressed to have persons of various “ethnicities serving in significant positions in associational, state, and national entities in the SBC.”³⁹

Third- National Baptist and Progressive Baptist Convention

This third movement is another example of a split led conflict power and control of those in leadership position within the National Baptist Convention, U.S.A., Inc. The two causes of intragroup and intraorganizational conflict and tension was presidential tenure, and the second was the position and role of the convention on Civil Rights. According to the National Baptist Convention, there position on civil rights has always been in support of the right to protest, however, with the slight deviation and urging to move “from protest to production.”⁴⁰ The power and control of tenure and lack of visible involvement in civil rights caused intragroup and intraorganizational conflict by the oppression of support for the Civil Rights Movement. On one side there was support for the Civil Rights Movement, and one the other side led by Dr. J. H. Jackson there was a suppression and oppression of support for the Civil Rights Movement. The leaders within split the convention and one group created the Progressive Baptist Convention with shorten presidential tenure and full support of the Civil Rights Movement lead by prominent clergy as Dr. Martin Luther King, Jr, and Dr. Gardner Taylor.

³⁹ Lemke, “The Uneasy Conscience of Southern Baptists,” 254.

⁴⁰ J. H. Jackson, *A Story of Christian Activism: The History of the National Baptist Convention* (Nashville, TN: Townsend Press, 1980), xii.

The issue of tenure for its presidents was strongly expressed by various state convention presidents and ministers who thought the current structure of tenure inhibited the infusion of new talent and new leadership into the convention. In addition, a change to limit the tenure of president to term limits would also reduce the potential of the destructive and divisive effect of abuse of power in the convention. Therefore, “on this premise the Reverend L.K. Jackson of Gary, Indiana proposed on January 22, 1952, that the presidency of the convention be limited to a four-year term.”⁴¹ Hence, in 1952 the board adopted a policy that no president of the “convention was eligible for reelection after serving four consecutive terms until at least one year has elapsed.”⁴² The issue of tenure became an apparent problem of power and control with the resignation of the Reverend D. V. Jemison and the election of Reverend Joseph H. Jackson, thus the original tenured plan of 1952 was rescinded which created an environment of conflict and debate thus leading to the reelection of Jackson to unprecedented fifth term.⁴³ After a court battle in over the issue of tenure, a court decision of 1958 upheld the rescinding as well as Jackson’s fifth term election as constitutional within the convention.

The National Baptist Convention was challenged in its position on civil rights, and the election process of the president of the convention. In Philadelphia at the eightieth session of the convention, Dr. Martin Luther King, Jr., Dr. Gardner Taylor and Dr. Marshall Shepard, who were the key men “in partisan politics that had brought to hear their voice, influence and prestige against the National Baptist Convention” in

⁴¹ Edward L. Wheeler, “Beyond One Man: A General Survey of Black Baptist Church History,” *Review and Expositor* 70, no. 3 (1973): 316.

⁴² Wheeler, “Beyond One Man,” 316.

⁴³ Wheeler, “Beyond One Man,” 316.

leading the National Baptist Sit-Ins.⁴⁴ Jackson, stated that originally the Sit-Ins was thought to be focusing on the candidacy of Dr. Gardner Taylor, nonetheless, it was learned that the National Baptist Convention was attempted to “be controlled by the two forces in questions – partisan politics as represented by Dr. Marshall Shepard and ‘non-violent’ civil disobedience.”⁴⁵ Therefore, “both was trying to use the techniques as weapons to get control of the National Baptist Convention against the will of the people.”⁴⁶ Among the outcome of the success and failure of these Sit-Ins to the National Baptist Convention was faced with either nearly six million people under new leadership or another exodus.

What was vital to the survival of the National Baptist Convention was the need to vote for Dr. J. H. Jackson to assume the leadership of the National Baptist Convention, which received “approximately 3500 for and 500 against.”⁴⁷ There was vast intragroup conflict within the National Baptist Convention. Hence, the attempt to gain power and control because of the inability to resolve their conflict with the “responsibility of opposing an ideology and a methodology that was not in harmony with the principles of the National Baptist Convention.”⁴⁸

Among this division and conflict, the strong stance of the president of the National Baptist Convention and the delegates were that as they tolerated the supporters of the Baptist Sit-In, they would never surrender the Convention “either under the guise

⁴⁴ Jackson, *A Story of Christian Activism*, 428.

⁴⁵ Jackson, *A Story of Christian Activism*, 428.

⁴⁶ Jackson, *A Story of Christian Activism*, 428.

⁴⁷ Jackson, *A Story of Christian Activism*, 429.

⁴⁸ Jackson, *A Story of Christian Activism*, 429.

of partisan politics nor as support for any form of civil disobedience.”⁴⁹ Nonetheless, Taylor and King and others were in support of non-violent, civil disobedient demonstrations such as kneel-ins and sit-ins to confront and challenge the laws and practices of racial prejudice and discrimination. Dr. J. H. Jackson opposed any of these tactics as a means for the National Baptist Convention to engage or display involvement in the movement.⁵⁰

Wheeler noted that the issues of tenure and support of civil rights revealed the subtle power and control and the role of the “one dominant leader figure within the Baptist structure.”⁵¹ The tension of the tenure would lend itself to the president to amass power and control with the dictation of policies in favor of the presidents further tenure while directly allowing presidential appointments over the years pledging and demonstration their allegiance to this one dominant leader. Overall, the tenure presidential system of the convention created an environment that would lead to a high probability of the abusive power and control and divisive policies benefitting the president and his supporters.

The civil rights tension caused a vast interpersonal between Jackson, a conservative and gradualist and King, a progressive liberal over the support of civil rights. With Jackson, as the leader of the National Convention, and King as the unofficial leader of the Civil Rights Movement. These two leaders publicly and privately struggled over the support of civil rights which caused schism between both leaders, their

⁴⁹ Jackson, *A Story of Christian Activism*, 429.

⁵⁰ Wheeler, “Beyond One Man,” 318.

⁵¹ Wheeler, “Beyond One Man,” 318.

supporters, and the intragroup and intraorganizational conflict within the convention. If these two leaders were able to collaborate on the issue on civil rights, it would have further empowered and impacted the Civil Rights Movement; however, both dominant leaders would have needed to relinquish or share their power and control for collective impact. Nonetheless, neither leader desired to share their power and influence for the collective good of the convention and the Civil Rights movement. Therefore, Wheeler stated that “opposition to the tenure plan and opposition to an active role in civil rights indicated a preference for one-man dominance, while support for tenure and support for an active role in the civil rights struggle indicated a preference for the reduction of the dominance of one-man rule in the convention’s work.”⁵²

Nonetheless, in 1960 in Philadelphia a small group of dissenters still hopeful for changes within the convention “drafted the Reverend Gardner C. Taylor to run against Jackson for the office of president in the 1960 convention to held in Philadelphia.”⁵³ The battle between Jackson and Taylor caused both to claim to the position of president after the election; however, after much debate Jackson’s election was upheld by the convention board. Further enraged from the practice and abusive tenure presidential process, Reverend Dr. La Vaughn Venchael Booth in 1961 lead the charge for the interest of a new convention, and the Progressive Baptist Convention on November 14, 1961 in Cincinnati was birthed. The reasons Dr. Booth lead the charge was particularly “the loss of freedom within the Convention and the lack of opportunity to participate, through the

⁵² Wheeler, “Beyond One Man,” 318.

⁵³ Wheeler, “Beyond One Man,” 317.

Convention, in meaningful Kingdom-building activities.”⁵⁴ In the first meeting and first registered members of the newly formed Progressive National Convention was comprised of twenty-three pastor from twelve states representing over twenty churches, and thirty addition members from fourteen states. The first president was Rev. T. M. Chambers and to address the prior tenure presidential process of the National Convention, the Progressive Convention adopted a tenure plan of officers serving a maximum two years.⁵⁵ The Progressive National Baptist Convention was founded on three principals inclusive of peace, progress, and fellowship, with the focus on progress and “a much more egalitarian and representative organization.”⁵⁶

The Progressive National Baptist Convention strived to adhere to two basic principles upon its inception to address the vast need for change within the prior National Baptist Convention; and also, the need to be sharply distinct its structure and philosophical approaches to the issues of the day. Therefore, the first principal adopted was presidential tenure and tenure for any office in the convention being limited serving three times. The second principal adopted was advocacy of civil rights while embracing the teachings, concepts, and non-violent demonstrations of Dr. Martin Luther King, Jr.⁵⁷

The Progressive National Baptist Convention stands as a convention with the thought and principles to practice “the freedom of belief and freedom from the tyranny as

⁵⁴ Wallace C. Smith, “Progressive National Baptist Convention: The Roots of the Black Church,” *American Baptist Quarterly* 19, no. 3 (2000): 252.

⁵⁵ Wheeler, “Beyond One Man,” 317.

⁵⁶ Smith, “Progressive National Baptist Convention,” 253.

⁵⁷ Smith, “Progressive National Baptist Convention,” 254.

central features to their faith.”⁵⁸ Furthermore, according to Wallace the Progressive National Baptist Convention is “ a model of decentralized authority which speaks directly to an anti-denominational world that flinches at the role of hierarchies, top down decisions and centralized authority.”⁵⁹ Nonetheless the Progressive Convention is more realized in principal than in practice as it is currently facing the desertion of members and pastors who shared similar dislikes to that of the National Baptist Convention with the destructive challenge of leadership authority and control. Overall the Progressive National Convention and the National Baptist Convention have and continues to collaborate as separate entities towards mutual progress for Black America. Nonetheless, the split which occurred in the 1960’s was polarizing within Black America and particularly Black Baptist Churches. The split caused by the tyranny of power and control perpetuated from the president and lack of support for civil rights is another example of unhealthy conflict leading to the abusive power; nonetheless, although different in structure and principals, both entities are emerging more alike these days than ever.

Conclusion

The historical suppression and oppression within all three movements reveal what power and control can do; and how it can cause conflict in destruction and deplorable ways which affect those involved in the process and participants of a religious organization. This historical chapter speaks to the context with understanding the lack of conflict resolutions methods employed to address power and control within a religious

⁵⁸ Smith, “Progressive National Baptist Convention,” 256.

⁵⁹ Smith, “Progressive National Baptist Convention,” 256.

organization. There is a need to increase awareness of the historical movements which allowed power and control to cause conflict and their refusal to alter or change their theological, sociological, and ideological positions to keep the whole together. This historical chapter speaks to the project through the lessons which can be learned from reviewing and understanding the adverse ways power and control leads to antagonistic conflict which affects religious organizations.

CHAPTER FOUR

THEOLOGICAL FOUNDATIONS

Introduction

This project and chapter will address and examine the causes of conflict which leads to the abuse of power among church leaders at New Hope Baptist Church located in Akron, Ohio. The purpose of this project is to evaluate various forms of conflict and determine methods to prevent the abuse of power which may have occurred. The problem is the historical conflict and control by lay leaders and officers of the church. Historically, the church leaders have not been able to work in unity and harmony when it comes to the vision, mission, leadership, and spiritual direction of the church. This has caused ongoing strife and unholy alliances within the church. The results of these unholy alliances caused unhealthy conflict within the church and develop unholy and unhealthy ways to handle conflicts among the leaders of the church which may have led to the abuse of power.

Therefore, the hypothesis of this final project is the following: if the leaders of the New Hope Baptist Church can understand the difference between conflict and the abuse of power while being instructed on how to effectively implement conflict resolution, then the church will be able to adequately address and prevent the abuse of power leading to a healthier and spiritually mature congregation.

Conflict in the church is one of the leading causes of the abuse of power. Whether the abuse of power causes the conflict, or the unresolved conflict leads to an abuse of

power is relevant in how either the conflict is addressed, or the abuse of power is addressed. Nonetheless in either case, both have been devastating and destructive to ministries, and church leaders alike. The interpersonal and intragroup conflict exhibited in the church affects the relationship between leaders and their pastors as well as the congregation, and in some cases the community. The conflict that affects the relationship between leaders causes divisions within the church and most time force individuals within the congregation to align themselves on either side of the conflict and the persons involved. This division within the church has the potential to damage the faith and belief of new believers and recent members who have placed themselves within the church to grow and use their gifts to serve God and God's people while reaching the least and the lost. However, conflict has existed in the narratives of scripture since the Garden of Eden throughout the history of Israel, the times of Jesus, and the early days of the church through to contemporary times of today.

Power and control have enthroned itself above the will of God in the church and damaged the hearts and minds of various people. Although it is impossible to live a life free of conflict in any facet of a person's life, how one handles and manages conflict reveals more about selfish ambitions and seductive compulsions. The theological framework is addressing conflict to prevent the abuse of power in the church often times is unexplored and unexamined in the church. However, in chapter two, which addresses the biblical foundation of this project, Moses falls on his face (Num. 16:4) to address the conflict he confronted. Therefore, the theological foundation of this chapter identifies the demonstration of spiritual formation as a framework to rest in God in the midst of intense antagonistic conflict. This foundational chapter will discuss the theology of prayer as a

response to conflict in preventing the abuse of power, however spiritual formation addresses more in detail the role of the victim to employ emotional and spiritual responses to the offense.

Spiritual Formation

The works Henri Nouwen will inform this section of spiritual formation and his work of psycho-spiritual model which seeks to live spiritually in a world of change, conflict, and motion. This model offers the opportunity of the victim to enter into the heart, inner life and be shaped by the spirit of God within them. This process increases awareness through the discipline of contemplative prayer, and discipline of solitude. Therefore, spiritual formation includes formation to life in community, because without it one becomes individualistic and egocentric. However, according to Nouwen church leaders are people with a desire to dwell in God's presence, listen to God's voice, touch God's incarnate Word and taste fully God's infinite goodness.¹

Contemplative Prayer

Contemplative prayer is the discipline of listening to that voice of love where God speaks to God, spirit speaks to spirit, and heart speaks to heart. It is where one seeks solitude and silence as the ways to unceasing prayer. Foster stated that "contemplative prayer immerses us into the silence of God."² It incorporates a prayer of rest; however, this rest is not with the absence of conflict and pain, but it is a rest in God in the midst of

¹ Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York, NY: Crossroad Publishing, 1989), 29-30.

² Richard Foster, *Prayer: Finding the Heart's True Home* (New York, NY: Harper, 1992), 281.

very intense struggle and conflict. When Moses falls on his face in Numbers 16:4 he reveals to the very act of contemplative prayer. Moses lays prostrated on the ground with his face to the ground at a time when praying would not normally be employed. However, Moses models and furnishes an example of contemplative prayer in the midst of chaos and conflict as he is confronted with the rebellion of Korah including 250 leaders of the congregation. Moses chooses not to retaliate against these leaders in the midst of interpersonal and intragroup conflict; however, Moses quickly engages in an act of contemplative prayer to speak to God and have God speak to him.

For Nouwen, contemplative prayer leads to community and community to prayer. In community one learns what it means to confess weaknesses and forgive each other. In community, one discovers their woundedness, place of healing and learn humility. It is about relationship and learning the “valuable lesson that relationship comes before responsibility.”³ Moses again models the value of relationship with God through prayer and the importance of being in his presence to develop this relationship over the course of time. Therefore, it is vital that if leaders are going to address the various forms of conflict within themselves and in the context of a church, cultivating a face to face relationship with God in his presence must remain foundational in their spiritual formation and within their being.⁴ The task of leadership is about relationships and when a leader participates in contemplative prayer it not only allows them to develop a deeper relationship with

³ Lance Witt, *Replenish: Leading from a Healthy Soul* (Grand Rapids, MI: Baker Books, 2011), 31.

⁴ Witt, *Replenish*, 31.

God, but also mature to handle conflict in healthy ways which also allows the spirit of God to give the leader strength to carry out their responsibility.⁵

Therefore, it is in contemplative prayer that the ultimate goal is in union with God; whereby one loses self and gain truer identity into full personhood as the individual God created them to be.⁶ However, as Foster noted, contemplative prayer speaks with two analogies of a log in a fire and a white hot iron in a furnace. “The glowing log is so united with the fire that it is fire, while at the same time, it remains wood “and” ...a white-hot iron in a furnace: Our personalities are transformed, not lost, in the furnace of God’s love.”⁷

Foster suggested that this union with God occurs through the work of the heart in two areas: the love of God and the purity of heart.⁸ The love of God found through and in the midst of contemplative prayer is simply “love on fire with devotion.”⁹ Thomas Merton and Richard Foster noted that in contemplative prayer one comes to the realization that they are not seeking to find their way but to find God and discover the depth of his love: “...God loves you, is present in you, lives in you, dwells in you, calls you, save you, and offers you an understanding and light which are like nothing you ever found in books or heard in sermons.”¹⁰ In the purity of heart, one surrenders and

⁵ Witt, *Replenish*, 31.

⁶ Foster, *Prayer*, 290.

⁷ Foster, *Prayer*, 290.

⁸ Foster, *Prayer*, 290.

⁹ Foster, *Prayer*, 291.

¹⁰ Foster, *Prayer*, 291; Thomas Merton, *The Hidden Ground of Love*, ed. William Shannon (New York, NY: Farrar, Straus and Giroux, 1985), 156.

“relinquish all competing loyalties,” and our will to God while becoming ultimately responsive to God.¹¹

According to Nouwen, “our culture and society is not a community radiant with the love of Christ, but a dangerous network of domination and manipulation in which we can easily get entangled and lose our soul.”¹² Therefore, it is imperative that the minister, clergy and church leaders do not allow their soul to become entangled in this web of manipulation of authority and power which can be destructive for the ministry they lead, the people they serve, and their soul. Nouwen, presents a question of “whether we church leaders of Jesus Christ have not already been so deeply molded by the seductive powers of our dark world that we have become blind to our own and other people’s fatal state.”¹³

The temptations and allure contemporary culture tends to contradict the process and commit of authentic spiritual formation occurring in the lives of most church leaders. Church leaders are committed more to the ministry of pleasing people than to the ministry of approval from God. Therefore, as Nouwen stated that it is horrendously secular the ministerial lives often and tend to be in our culture.¹⁴ Christian leaders have in turn become conspirators with darkness and their identity and sense of self is at stake. It is in the quiet moments with God, as Howard Thurman refers to as the “Time of Quiet,” one discovers their flawed selves in God’s presence.¹⁵ The Spirit of God uncovers and

¹¹ Foster, *Prayer*, 292.

¹² Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry* (New York, NY: The Seabury Press, 1981), 21.

¹³ Nouwen, *Way of the Heart*, 21.

¹⁴ Nouwen, *Way of the Heart*, 22.

¹⁵ Howard Thurman, *The Inward Journey* (Richmond, IN: Friends United Press, 1961), 123.

unearths characteristics within an individual which they were unaware that were present within their being. Nonetheless, anxieties increase as a result of finding the time to withdrawal into God's presence. Yet, "there are somethings within us that are so far beneath the surface of our movements and our functioning that we are unmindful not only of their presence but also the quality of their influence on our decisions, our judgment, and our behavior."¹⁶

Hence, it is necessary as church leaders to turn to God and rest in his presence, and as they are in God's presence they turn to God, "not out of a sense of worth or lack of worth, not out of a sense of pride or lack of pride, but we turn to thee with our total life because this seems to speak directly to our deepest needs."¹⁷ When these deepest needs are unmet and unfulfilled individuals are tempted with adoration and affirmation from places and persons they least expected, or seek to meet these deepest needs with external comforts.

Nouwen addresses the desire for church leaders to meet their deepest needs through manipulation and abuse. Therefore, according to Nouwen the need for leaders to abuse and manipulate their authority and power is rooted often in the need for ongoing and increasing affirmation. Especially in this culture, which is heavily influence by all forms of media including social media, the historical felt need of people and church leaders, although called and anointed are not exempt to the lure and temptation to be liked and accepted. Thus, the driving force is often social compulsions which Nouwen, stated, "manifest itself in the lurking fear of failing and the steady urge to prevent this by

¹⁶ Thurman, *The Inward Journey*, 123.

¹⁷ Thurman, *The Inward Journey*, 124.

gathering more of the same”¹⁸ For example, the more authority, power, friends, contacts, work for people today.

These are the seductive compulsions of the world which in term causes one to gain the world and lose their very soul. Therefore, the enemy of the spiritual life are the inner side of the secular life which feeds compulsions, which are often identified as anger and greed. For Nouwen, anger is an impulsive response to unmet experiences and expectations; and greed occurs as a response to frustrated desires and unmet acquisitions. Thus, anger and greed “are the brother and sister of a false self-fabricated by the social compulsions of an unredeemed world.”¹⁹ Therefore, seductive compulsions are led by either anger or greed and sometimes both, as in “our desperation we are possessed by panic and are unable to face ourselves in the Presence of God.”²⁰

Leaders can address conflict through the discipline of contemplative prayer in three basic methods. The first method is often referred as centering prayer, prayer of presence or centering down.²¹ One reduces and minimizes all distractions. Here they release all tension and anxieties, invite God’s presence into the space, surrender self fully and “allow his great silence to still our noisy hearts.”²² Therefore, in the centering individuals “put away all obstacles of the heart, all distractions of the mind, all vacillations of the will.”²³ The second method is referred to as the prayer of quiet. It is the

¹⁸ Nouwen, *Way of the Heart*, 23.

¹⁹ Nouwen, *Way of the Heart*, 23.

²⁰ Thurman, *The Inward Journey*, 127.

²¹ Foster, *Prayer*, 293.

²² Foster, *Prayer*, 294.

²³ Foster, *Prayer*, 295.

moment one experiences stillness and silence in a deeper way whereby they are actively participating in “listening stillness.”²⁴ The goal of the prayer of quiet is to incorporate all the aspects of listening stillness in the daily habits and daily routines of life as a holy and healthy practice with an inward attentiveness to the divine presence of God in our lives.²⁵ In this method, one also becomes teachable and molded into who and what God created them to be for his pleasure.

The final method is spiritual ecstasy, which involves nothing of the person’s own work or volition. It truly involves the work of God in them which “does require an openness and receptivity to the Spirit of God to rest in us and upon us.”²⁶ The Spirit of God is working on the individuals through the constant and continuous work on their heart which changes perceptions and attitudes to address conflict in ways which would honor God and affirm his will for their lives.

Solitude

According to Henri Nouwen, “solitude is primarily about setting aside time to be alone with God, to feel God’s very presence.”²⁷ Therefore, one of the main objectives of solitude is meeting God at “that holy place where ministry and spirituality embrace each other.”²⁸ Thus, solitude is the “place of our great struggle against the false self and the

²⁴ Foster, *Prayer*, 297.

²⁵ Foster, *Prayer*, 298.

²⁶ Foster, *Prayer*, 298.

²⁷ Will Hernandez, *Mere Spirituality: The Spiritual Life According to Henri Nouwen* (Richmond, VT: Christian Journeys, 2015), 14.

²⁸ Nouwen, *Way of the Heart*, 26.

great encounter with the loving God who offers himself as the substance of the new self.”²⁹ The practice of solitude allows one to “center our own hearts and enables us to be securely rooted in personal intimacy with God.”³⁰

Solitude is not a private therapeutic place, it is not privacy, it is not a place to gather and gain new strength to continue the ministry journey. Solitude is “the place of conversion, the place where the old self dies and the new self is born, the place where the emergence of the new man or woman occurs.”³¹ In solitude, “Nouwen asserts that the measure of our solitude is the measure of our capacity for communion.”³² Because, solitude is the place one communes with God, as Nouwen likens solitude to “the garden for our hearts, which yearn for love...the place where our aloneness can bear fruit.”³³ Therefore, one is able to handle the loneliness of leadership and the aloneness of conflict through the discipline of solitude. Thus, Nouwen offers the constant practice of solitude as essential for the leader, “Solitude is the way to embrace, to befriend your aloneness as a positive gift...if you embrace it and enter deeply into your loneliness it can be converted to solitude. It can be converted to an aloneness that becomes a source of life.”³⁴

In solitude one can experience precisely what they need most deeply while being fully present with God and “give ear to the voice of love hidden in the center of our

²⁹ Nouwen, *Way of the Heart*, 26.

³⁰ Hernandez, *Mere Spirituality*, 7.

³¹ Nouwen, *Way of the Heart*, 27.

³² Hernandez, *Mere Spirituality*, 7.

³³ Hernandez, *Mere Spirituality*, 10.

³⁴ Hernandez, *Mere Spirituality*, 10.

being.”³⁵ However, the seductive compulsions often centered in the struggle of power and control which leads to the abuse of power, can tempt with the thoughts and feelings of being unloved and unappreciated in the church. Thus, individuals seek to fulfill this void not with God but with power and control in self-absorbed and self-seeking ways which is destructive to the church, and more importantly self.

Nonetheless, for Moses, and many other biblical and historical figures, it is solitude with God which allows individuals not to become entangled into these seductive compulsions of the world and culture. Therefore, according to Nouwen “solitude is the furnace of transformation, thus without intentional solitude we remain passive and often active victims of our society and continue to be entangled in the illusions of the false self.”³⁶ The more leaders practice solitude, the more they are equipped to handle conflict with healthy resolutions and in peaceful manners. Hence, for the Christian leader “solitude is not just about visiting a wilderness spot or being on a mountaintop to be privately disengaged...it has to do with daring to stand in God’s presence...alone in God’s company.”³⁷

It is in solitude individuals hear two voices – “the voice of the world and the voice of the Lord – pulling us in two contrary directions.”³⁸ Nonetheless, most leaders yield to the voice of the world instead of the voice of God. They often succumb to their seductive compulsions of power and control to mostly retaliate against those who offended them or those with there are engaged in interpersonal and or intragroup conflict. However, the

³⁵ Hernandez, *Mere Spirituality*, 11.

³⁶ Nouwen, *Way of the Heart*, 26.

³⁷ Hernandez, *Mere Spirituality*, 14.

³⁸ Hernandez, *Mere Spirituality*, 15.

more one feels the urge to resist and rest in solitude the voice of God will become the stronger voice in their lives.³⁹ Faithful practice of the discipline of solitude allows and reinforces the leader attentiveness to the voice of God. When a leader is attentive to the voice of God, the leader is aware of its own shortcomings and weaknesses to be tempted by its own need to respond to conflict in destructive ways. In addition, the leader is willing to humbly listen to God's voice for guidance and wisdom in matters of conflict, thus relinquishing their own desires to God's desires.

When leaders practice the discipline of solitude, they demonstrate what Nouwen identifies as "one of the most powerful disciplines in developing a prayerful life."⁴⁰ Leaders essentially learn how to listen to the voice of God, as they are still in his presence without the preoccupation of thoughts, anxieties, and distractions, yet with "empty hands, naked, vulnerable, useless, without much to show, prove, or defend."⁴¹ Solitude allows the presence of God to work on the heart "to cause our hearts to become like quiet cells where God dwells with us at all times and in all places."⁴² Therefore, "the discipline of solitude enables us to live active lives in the world, while remaining always in the presence of the living God."⁴³

The practice of solitude is also vital to align the practice and the importance of community. Nouwen "regards solitude as the very ground from which community grows

³⁹ Hernandez, *Mere Spirituality*, 15.

⁴⁰ Henri Nouwen, *The Spiritual Life: Eight Essential Titles* (New York, NY: HarperCollins, 2016), 27.

⁴¹ Nouwen, *The Spiritual Life*, 27.

⁴² Nouwen, *The Spiritual Life*, 28.

⁴³ Nouwen, *The Spiritual Life*, 28.

and where we become aware that we were together before we came together and that life is not a creation of our will but rather an obedient response to the reality of our being united.”⁴⁴ The discipline of community is a byproduct of the discipline of solitude, wherewith the focus is on discipline in “sustaining relationships of friendship, marriage, and family.”⁴⁵ Nouwen further emphasizes the importance realizing the connection between the discipline of solitude and the discipline of community. Practicing both disciplines not only allows one to adequately address conflict but also understand that in both:

Creates space for God among us and requires the constant recognition of the Spirit of God in each other. When we come to know the life-giving Spirit of God in the center of our solitude and have thus been affirm our true identity, we can also see that same life-giving Spirit speaking to us through our fellow human beings. And when we have come to recognize the life-giving Spirit of God as the source of our life together, we too will more readily hear his voice in our solitude.⁴⁶

In the discipline of community, individuals also practice communal silence and communal listening. In communal silence the silence is filled with the presence of an ever-loving God, and in communal listening people await attentively to the small still voice of God.⁴⁷ In community individuals are experiencing God’s presence and encounter his voice to affirm relationship with him and also with each other.

⁴⁴ Hernandez, *Mere Spirituality*, 11.

⁴⁵ Nouwen, *The Spiritual Life*, 29.

⁴⁶ Nouwen, *The Spiritual Life*, 29.

⁴⁷ Nouwen, *The Spiritual Life*, 30.

Silence

Silence is the practical visible action of solitude that is necessary to fully embrace in the life of the Christian leader. Therefore, silence is “an indispensable discipline in the spiritual life.”⁴⁸ Hence, Nouwen reinforces the essential practice of silence in the life of Christian leaders as categories in three ways:

1. Silence makes us pilgrims
2. Silence guards the fire within
3. Silence teaches us to speak⁴⁹

Silence makes pilgrims as pilgrimage for Nouwen means to control his or her tongue and employ the reduce usage of words as words can potentially lead to sin. As “speaking gets us involved in the affairs of the world,” and being silent allows one to rest in God’s presence while being attentive to his voice and speaking when his voice directs one on necessary matters.⁵⁰

The second meaning of silence protects the inner fire. Nouwen stated the following: “Silence guards the inner heat of religious emotions. This inner heat is the life of the Holy Spirit within us. Thus, silence is the discipline by which the inner fire of God is tended and kept alive.”⁵¹ The practice of silence allows one to experience the deeper presence of God’s spirit within and guard the inner fire of the Holy Spirit within. The

⁴⁸ Nouwen, *The Spiritual Life*, 58.

⁴⁹ Nouwen, *The Spiritual Life*, 61.

⁵⁰ Nouwen, *The Spiritual Life*, 62.

⁵¹ Nouwen, *The Spiritual Life*, 62.

least meaning of silence teaches when and how to speak in intentional and attentive ways which reveals participation “in the creative and recreative power of God’s own Word.”⁵²

Becoming the Wounded Healer

Theologically, we rarely embrace the concept of healing our woundedness from the effects of conflict through forgiveness. Allender offers the suggestion that we often struggle to face our problems honestly, and “spurn spiritual solutions because they appear simple and irrelevant to the complexity of the problem at hand.”⁵³ We face these problems of conflict and antagonistic rebellion with either contempt or veneration. The contempt, “addresses neither the horror of the damage nor the wonder of the good news.”⁵⁴ Those who prescribe to veneration, “desire to honor God and the redemptive work of Christ, and must embrace both the simplicity and complexity that exists in the problem and the solution.”⁵⁵

Some Christians neglect the care of the soul and the wounds of the heart; however, Allender invites all believers on the journey of deep change and restoration of the soul through dynamic honesty, repentance, and bold love. According to Allender there is the “need to face what is true about the damage done to the soul and the damage done to other related to the past conflict and abuse.”⁵⁶ Thus, the road to healing

⁵² Nouwen, *The Spiritual Life*, 66.

⁵³ Dan B. Allender. *The Wounded Heart: Hope for Adult Victims of Childhood Sexual Abuse* (Colorado Springs, CO: NavPress, 2008), 173.

⁵⁴ Allender, *The Wounded Heart*, 173.

⁵⁵ Allender, *The Wounded Heart*, 173.

⁵⁶ Allender, *The Wounded Heart*, 174.

brokenness and woundedness is a process of change. God has demonstrated extreme patience to teach his children and various biblical figures that the process of healing brokenness and woundedness is rarely brief and often messy. This process of healing involves, “deep healing, supernatural change, may take years of struggle, trial-and-error learning, and growing in strength to make the next significant move of faith.”⁵⁷ Furthermore, this process involves the road less traveled of “weakness, brokenness, poverty, and death,” thus making the wounded understand that the “cure is worse than the disease.”⁵⁸ This process although difficult and undesirable, “allows for choice and responsible action, and involves walking through the valley without lighting a flaming touch in the darkness.”⁵⁹

Allender reveals the consequences of misplacing trust into everyone and everything else but God; whereas, people, practices and things become our false god leading to variant levels of failure, shame, and contempt. Trust is a major issue that cost the risk of self-protection, self-sufficiency, and often challenges the core of the heart and soul to trust in a God that may have seemed distant and disinterested in our pain and suffering. However, if God is loving, there is an assurance that “he will not leave us alone for our sake,” thus, for even the most extreme person with issues of misplaced trust, “God will faithfully work in a willing heart and bring it to repentance and surrender.”⁶⁰

⁵⁷ Allender, *The Wounded Heart*, 174.

⁵⁸ Allender, *The Wounded Heart*, 174.

⁵⁹ Allender, *The Wounded Heart*, 174.

⁶⁰ Allender, *The Wounded Heart*, 176.

Therefore, in this process of healing one must learn to trust God as Allender suggests trusting in God:

Involves authentically and honestly trusting God while losing our agenda, our flaming torch, so that we die to our inclination to live a lie. It requires forfeiting our rigid, self-protective, God-dishonoring ways of relating in order to embrace life as it is meant to be lived: in humble dependence of God and passionate involvement with other.⁶¹

I am quite familiar with the woundedness and brokenness of the church leader, as I have wrestled and continue to wrestle and struggle through this process of change and healing from woundedness and brokenness in my own personal and professional life. I have conflicted personal and professional conflict which has caused woundedness, and currently I am progressing through the process of healing.

Therefore, I am understanding this process as a wounded leader becoming a wounded healer. Nouwen suggests that ministers and leaders must learn the process of what it means to “bind our wounds only one at a time, always preparing for the moment they might be needed again.”⁶² Furthermore, they must place themselves in the crucible of woundedness and discover the crucible of healing as embraced both as ministers and leaders. Christian leaders are to be called “the wounded healer, the ones who must not only look after their own wounds, but at the same time be prepared to heal the wounds of others...both as wounded ministers and healing ministers.”⁶³ Followers of Jesus Christ proclaim liberation and “are called not only to care for their own wounds and the wounds of others, but also to make our wounds into a major source of healing power.”⁶⁴ As, a

⁶¹ Allender, *The Wounded Heart*, 174.

⁶² Henri Nouwen. *The Wounded Healer* (New York, NY: Doubleday Image, 1979), 88.

⁶³ Nouwen, *The Wounded Healer*, 88.

⁶⁴ Nouwen, *The Wounded Healer*, 89.

minister and church leader, “we share in the human conditions of alienation, separation, isolation, and loneliness just to name a few have been used to name our wounded condition,”⁶⁵ therefore, calling Christians to a “deeper understanding of our own pain which, makes it possible for us to convert our weakness into strength and to offer our own experiences as a source of healing to those who are often lost in the darkness of their own misunderstood sufferings.”⁶⁶

Nouwen noted that Christian leaders must reveal their wounds and become more transparent about their own suffering and woundedness. However, they must be careful to be helpful in these vital conversations not to share for the sake of identifying that as a minister and church leader they suffer from the same problems as others as this is “spiritual exhibitionism.”⁶⁷ They must make their own personal wounds “a source of healing, therefore, does not call for a sharing of superficial personal pains, but for a constant willingness to see one’s own pain and suffering as rising from the depth of the human condition that we all share.”⁶⁸ Healing one’s wounds are critically important as “open wounds stink and do not heal.”⁶⁹ Therefore, “it is healing because it takes away the false illusion that wholeness can be given by one to another. It is healing because it does

⁶⁵ Nouwen, *The Wounded Healer*, 89.

⁶⁶ Nouwen, *The Wounded Healer*, 93.

⁶⁷ Nouwen, *The Wounded Healer*, 95.

⁶⁸ Nouwen, *The Wounded Healer*, 95.

⁶⁹ Nouwen, *The Wounded Healer*, 94.

not take away the loneliness and the pain of others, but invites them to recognize their loneliness on a level where it can be shared.”⁷⁰

Christian leaders can turn their wounds into a source of healing through the process of forgiveness. Forgiveness, allows them to move from “anxious disciples into powerful witnesses, makes suspicious owners into generous givers, and closed-minded sectarians into interested recipients of new ideas and insights, thus, allowing us to breakthrough the narrowness of our own fears.”⁷¹ Ministers and church leaders often subscribe to the thought that “there should be no fear or loneliness, no confusion, or doubt...but these sufferings are essential to be understood as wounds integral to our human condition.”⁷² Therefore, they are not immune to suffering, woundedness, and brokenness as it allows them to relate to the human condition and reveals their own humanity. Thus, “ministry is a very confrontational service, it does not allow people to live with illusions of immortality and wholeness.”⁷³ Thus, it keeps reminding them and they are mortal and broken, but also that with the recognition of this condition, liberation starts. This liberation of healing is a process, and no two people have the same timetable of healing, yet this liberation of healing can start today.

Conclusion

These theologies speak to the context through the awareness and understanding of the vital importance of the leader (pastor) to maintain spiritual intimacy and disciplines

⁷⁰ Nouwen, *The Wounded Healer*, 98.

⁷¹ Nouwen, *The Wounded Healer*, 95.

⁷² Nouwen, *The Wounded Healer*, 98.

⁷³ Nouwen, *The Wounded Healer*, 95.

for affirmation of their calling and relationship with God. The maintenance of this practice and disciple is therefore critical for the leader to address and handle conflict in health and spiritual ways which would please God. Disclaimer, no human being can do this work to perfection; however, the more the leader maintains spiritual intimacy and disciples with God, the fuller of God they become to address antagonistic power, control, and conflict.

CHAPTER FIVE

INTERDISCIPLINARY FOUNDATIONS

Introduction

This project and chapter will address and examine the causes of conflict which leads to the abuse of power among church leaders at New Hope Baptist Church located in Akron, Ohio. The purpose of this project is to evaluate various forms of conflict and determine methods to prevent the abuse of power which may have occurred. The problem is the historical conflict and control by lay leaders and officers of the church. Historically, the church leaders have not been able to work in unity and harmony when it comes to the vision, mission, leadership, and spiritual direction of the church. This has caused ongoing strife and unholy alliances within the church. The results of these unholy alliances caused unhealthy conflict within the church and develop unholy and unhealthy ways to handle conflicts among the leaders of the church which may have led to the abuse of power.

Therefore, the hypothesis of this final project is the following: if the leaders of the New Hope Baptist Church can understand the difference between conflict and the abuse of power while being instructed on how to effectively implement conflict resolution, then the church will be able to adequately address and prevent the abuse of power leading to a healthier and spiritually mature congregation. Conflict in ministry and leadership is an historical issue that existed during the times of Noah, Abraham, Isaac and Jacob. In

addition, conflict among leadership within the church was assessed and addressed during the life and ministry of Jesus and Paul.

Paul wrote a good portion of the letters to the New Testament churches of Rome, Corinth, Ephesus, Galatia, Philippi, and Thessalonica. Those in the biblical narrative have encountered conflict on several occasions from the conflict of Cain and Abel, Moses and the people of Israel, Jacob and Esau, through the prophets, Jesus and the people of Judea.

Conflict in the church has caused churches to split, congregations to become disjointed, and disconnected, and pastors to leave under the frustration of unresolved issues. Furthermore, conflict in the church has caused congregations to vote their pastor out of leadership, subpoena the pastor through legal proceeding for removal, and often lead believers away from a deeper relationship with Christ instead of closer to Jesus Christ. Conflict has caused people to lose friendships thus dealing with a high sense of anxiety in creating new friendship within the church. Therefore, how does faithful hermeneutics guide the understanding to address issues of conflict in ministry? What does scripture say regarding handling conflict in ministry, thus encouraging transformative unity among believers. Hence, the research will examine the causes, cycles, and solutions for encountering conflict in ministry. Therefore, this chapter will discuss and or define conflict in the church, the development of church conflict, and the scriptural response to church conflict.

Causes of Conflict

Conflict has existed since the entry of sin through the Genesis narrative of Adam and Eve whereby sin entered the human existence through their disobedience of God.

Conflicts exist when there is a lack of peace between God and people or solely between people. Therefore, peacemaking is discovered when “the grace of God is transforming us into the character of Christ.”¹ Furthermore, without clear “issues to address the conflict becomes extremely destructive and begins to tear down the body of Christ, leaving behind broken lives, compromised careers, and severed relationships.”²

Conflict in the church is caused by various kinds of symptoms. One of the symptoms that cause conflict in the church is the start of a new pastor, the resignation and or termination of a pastor, the lack of vision, and trust within a congregation between the pastor and congregation.

Conflicts are health for churches to grow; however, they can also be unhealthy causing discord, and destruction within the congregation. Antagonism can cause and perpetuate wide destructive range of conflict within congregational life. The three types of antagonist range between hard core, major, and moderate, with all three operating in some sort of conflict with the church. Haugk’s models of conflict offers enormous insight that applies to understanding the cause of conflicts in ministry and in the church; while situating the range of antagonist within the model for leaders to understand how to handle the level of conflict and what type of antagonist would be causing it.

Hardcore antagonist will consistently cause discord at all cost within the life of any congregation and can be reached or reasoned with at any level. Therefore, they correspond with the category which Paul “had in mind when he warned the leaders of the congregation at Ephesus: “Take heed to yourselves and to all the flock, in which the Holy

¹ Dave Peters, *Surviving Church Conflict* (Scottsdale, AZ: Herald Press, 1997), 30.

² David W. Kale and Mel McCullough, *Managing Conflict in the Church* (Kansas City, MO: Beacon Hill Press, 2003), 30.

Spirit has made you overseers...I know that after my departure fierce wolves will come in among you, not sparing the flock” (Acts 20:28-29).³ Major antagonists simply refuse to resolve conflict in the church that would benefit the entire congregation. Hardcore and Major antagonist are self-starters of trouble within the congregation, and when conflict has arisen in the church, these two types of antagonist have either started or escalate the conflict to another level of discord and dissension, unless the conflict has been mediated with peaceful results. The moderate antagonist lacks self-started capabilities and perseverance to start or perpetuate the conflict.

Shawchuck offers behavioral styles within the framework of understanding and addressing conflict. The descriptions he employs uses animals to depict the styles prevalent in conflict. The avoiding passive person (turtle) seeks “to dodge or to stay out of the conflict, avoid being identified with either side.”⁴ This person uses silence to neither get involve or choosing a side of interest. Furthermore, this person demonstrates no interest into the conflict at all which displays a nonassertive and non-caring nature that produces, “frustration, compliance, with little commitment, and ultimately deep-seated hostility.”⁵ The accommodating person (the teddy bear) seeks to maintain and preserve relationships at all cost. This person assumes all the blame for the outcome of preserving the relationship, while demonstrating that safeguarding the relationship means more than solving or resolving the conflicting issue. The main goal of this person is to maintain the relationship at all cost.

³ Kenneth C. Haugk, *Antagonists in the Church: How to Identify and Deal with Destructive Conflict* (Minneapolis, MN: Augsburg Publishing, 1988), 29.

⁴ Kenneth O. Gangel and Samuel L. Canine, *Communication and Conflict Management: In Churches and Christian Organizations* (Nashville, TN: Broadman Press, 1992), 239.

⁵ Gangel and Canine, *Communication and Conflict Management*, 240.

The collaborating person (the owl) seeks the participation of all of those involved in the conflict while using their wisdom to comprise mutual agreeable processes that pleases most of those involved in the conflict. The collaborating person allows all the conflicting parties to voice their differences and concerns while valuing each person, and their concerns. The main goal of this person is to build stronger trust and relationships while coming together for resolution with both conflicting parties.

The compromising person (the fox) yields the risk of manipulation, thus convincing each person in the conflict that with winning come a bit of losing. Therefore, the middle position is protected from both conflicting parties where they give some to gain some.

Overall, “halfhearted relationship allegiance and disguising old issues as new ones are the effects of the person handling the conflict. The last style is the competing person (the shark) where the main objective is winning, and personal self-interest prevails in the conflict. These persons value control, and are viewed as aggressive, domineering, and uncooperative, therefore, this person “does not want to change if change is different from their thinking.”⁶

The collaborating person (the owl) demonstrates the best behavior and characteristic conducive for conflict resolution and transformation to occur. However, most conflicts in congregations involve people who use divisive language and demonstrates divisive behaviors, whose motivations appears selfish, and who tear down rather than building up the congregation. These people typically exhibit compromising and competing behaviors that perpetuate the conflict in the congregation.

⁶ Gangel and Canine, *Communication*, 243.

Relationship problems, spiritual problems, and differences over mission and direction are usually the three major categories which cause conflict within the congregation.⁷ Furthermore, power over who is in control usually challenges the way things are done within the congregation. Therefore, the most common cause of conflict are power struggles between the pastor, board members and other influential members within the congregation which has “the capacity to do great damage to the churches effectiveness and future.”⁸ These power struggles polarize the congregation into win or lose results which creates modes of separation with those for the issue on one side and those against the issue on the other side. Therefore, neither conflicting party is communicating with each other to promote a healthy community that reflects God within the congregation, thus keeping the conflict from being resolved.⁹ Moreover, during the power struggle all energies are directed to winning the battle, thus making opposing groups uncomfortable to be around, and communication distorted, and bitter.¹⁰ In 2 Timothy 2:16-17, Paul speaks to Timothy about being deceived about antagonism and power struggles, that causes strife, dissension to eat away into the congregation.

Overall, there is a sub-culture within the church that is contrary the will of God for the life of the congregation, however, in reading with scripture antagonism, and power struggles are ancient problem instigated by evil spirits and Satan. The enemy of the church and souls are one in the same and constantly desires to kill, steal, and destroy the work of God in the life of believers and within the church.

⁷ Kale and McCullough, *Managing Conflict*, 30.

⁸ Kale and McCullough, *Managing Conflict*, 44.

⁹ Kale and McCullough, *Managing Conflict*, 46.

¹⁰ Kale and McCullough, *Managing Conflict*, 47.

Cycles of Conflict

The cycles of conflict present in congregations that should yield a mature love for God and each other when authentic repentance and reconciliation occurs. When the cycle occurs during conflict, reconciliation, and mature love should be demonstrated within the congregation, however, this cycle involved prayer, the presence of God, and willingness for both conflicting parties to desire to please God rather than their own self-interest.

According to Haugk and Leas, there are five levels to conflict within the congregational life of the church. The first two levels encompass level one, which is problems to solve; and level two disagreements with both levels being fairly simple to draw people together and effectively resolve the conflict. Nonetheless, the last three levels which encompass, level three which indicates that contest where the goal of the conflict is to win or lose as solving the issue is no longer vital during this level of conflict. Level four reflects fight or flight splits people onto opposing sides with the goal of hurting one another, dismissing one another or both, avoidance of specific issues dominant at this level as two choices prevail for those involved in the conflict either fleeing or fighting.¹¹ The last level of conflict encompass level five, which indicates intractable situations where is the goal is either to punish or leave the congregation with the intent of destroying those who oppose your concerns, and ideas regardless of the cost to yourself, the other person, and the whole congregation. The last three levels of conflict yield an atmosphere for antagonist to effectively operate toward dissent and destructive ends with the congregation.¹²

¹¹ Haugk, *Antagonists*, 34.

¹² Haugk, *Antagonists*, 34-35.

Furthermore, the concept of triangulation is usually present between the last three levels of conflict, whereby the groups on either side of the conflict seek support of their concerns with no regard for the benefit of the whole congregation, just their own self – interest. It is unbiblical and unhealthy to triangulate which encompass persecutor, victim and a rescuer. The victim or conflicting parties have experienced some sort of persecution through labeling, no validation, or lack of addressing their concerns, and seeks out a rescuer who thereby goes to the other conflicting party or parties to set them straight. Nonetheless, the avoidance of triangulation is vital in conflict resolution and transformation, for the issues to be resolved in ways that represent God.

Suggested Solutions of Conflict

The solutions for church conflict involve: “acknowledging the conflict, developing a reputation for fair and equitable decisions, and developing transformation teams and alert system” for conflict resolution to occur.¹³ Thus, conflicts are best resolved when all of the conflicting parties have been given equal place and space to discuss the conflicting issues. Thereafter, peacemaking can occur as both parties come into agreement to work through the conflict in ways that further the kingdom of God.

According to Peters, peacemaking “begins in our lives when we first discover that the grace of God is transforming us and will continue to transform us into the character of Christ.”¹⁴ Therefore, as leaders it is important to engage the presence of God in ways that transform our own lives first, then the lives of those within the congregation of the

¹³ Kale and McCullough, *Managing Conflict*, 76.

¹⁴ Peters, *Church Conflict*, 150.

church. The leaders and pastor must create an atmosphere for peace to transform the congregation involved in the conflict. Therefore, the conflicting parties need be practice an awareness of “treating others in ways that are consistent with who God calls us to be, hence, transforming the pain and injury of conflict into opportunities for healing, forgiveness and reconciliation.”¹⁵ Conflict transformation requires that one becomes less dependent on self and more dependent on God for clarity, wisdom, and direction to acknowledge and address the concerns of the particular conflict.

As stated in chapter two of this project, the key to harmony is the believers’ relationship to Christ which radically transforms their relationships with their covenant brothers and sisters. Believers’ love for God is clearly seen in their love for one another. Nonetheless, conflict will enter one’s life unexpectedly, as Jesus reminds in John 16:33, “these things I have spoken to you, that in me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.” The reminder of maintaining and growing in our faith is a result of being tried and tested through troubles, conflict and opposition. Overall, one must reconcile with each other with the aid of the Holy Spirit, and the hope and faith in God, the Father and our Lord Jesus Christ, knowing that our responses and attitudes in conflict are true evidence of obedience to God, and the true nature of discipleship.

It is thoroughly important to address the unusual behaviors and patterns of the congregation related to conflict within the church. It is necessary to respond in ways that demonstrates a genuine love and care for the sheep. Therefore, it is vital for church leaders to create a safe environment for the congregation to thrive and grow as directed

¹⁵ Carolyn Schrock Shenk and Lawrence Ressler, eds., *Making Peace with Conflict: Practical Skills for Conflict Transformation* (Scottsdale, AZ: Herald Press, 1999), 35.

through the Holy Spirit for God's will to be realized within the congregation. Overall, it is risky to resolve conflict, nonetheless it a necessary measure that all leaders must pursue, as it is an "absurd tragedy for the flock to be devoured because everyone thought it impolite to cry aloud: WOLF!"¹⁶

Power and Conflict

This project is examining conflict to develop a leadership model to address conflict and prevent the abuse of power. It is vital to discuss the relationship between power and conflict. Power plays a role in most conflict, as it is often timing a struggle of power, control, authority especially in interpersonal, intergroup, and intragroup conflict. Colman suggest that there are misconceptions about power which include that the use of power is either adversarial or competitive. Nonetheless, Colman presents four perspectives on power: "(1) power over – the ability to compel someone to do something, thus a view of power as coercive and competitive. (2) power with – the effectiveness of joint or cooperative action, (3) power without – focus on powerlessness and dependence, and (4) power to – as in empowerment and independence with the power to act effectively."¹⁷ For leaders to prevent the abuse of power, they must understand the role of power in conflict. With the role of power, people may adopt or employ an authoritarian orientation that stresses obedience to authority, personal power, or power for their group, thus moral orientations factors into how people view and use power. This varies between

¹⁶ Haugk, *Antagonists*, 48.

¹⁷ Peter T. Coleman, Morton Deutsch, and Eric C. Marcus, *The Handbook of Conflict Resolution: Theory and Practice*, 3rd ed. (Hoboken, NJ: Wiley, 2014), 138-139, <https://thetdl.on.worldcat.org/oclc/871781351>.

their “degree of moral development, degree of egalitarian sentiment, and their perception of the scope of justice.”¹⁸

It is also important to note that culture of the church has a vital role and significant impact for understanding conflict in the church. Therefore, Coleman states that the predominant understanding of power is the competitive “power over” view. Given this understanding, power conflicts are then viewed as win-lose competitions, thus impairing their chances of a satisfactory resolution. More emphasis on cooperative, dependent and independent power is needed. Cooperative conflicts, for instance, actually generate power, understood as “power with.” Here again a broader understanding of power would offer alternatives to the competitive strategy.¹⁹

Third, when evaluating the balance of power between parties in conflict, it is important to note that some of the parties’ power may be irrelevant or useless in that particular situation. Assessments of relative power must focus on relevant power. Similarly, parties should reflect carefully on their goals in a conflict and ask themselves which types of power could be effective, and which detrimental, in reaching those goals. Finally, research shows that high-power groups “tend to like power, use it, justify having it, and attempt to keep it.”²⁰ They pay less attention to low-power people, and have an “unreflective tendency to dominate.”²¹ High-power groups tend to alienate low-power groups, and to elicit resistance. Low-power groups, on the other hand, tend to be

¹⁸ Morton Deutsch and Peter T. Coleman, eds., “Power and Conflict,” *The Handbook of Conflict Resolution: Theory and Practice* (San Francisco, CA: Jossey-Bass Publishers, 2000), 142-143.

¹⁹ Deutsch and Coleman, “Power and Conflict,” 142-143.

²⁰ Deutsch and Coleman, “Power and Conflict,” 151.

²¹ Deutsch and Coleman, “Power and Conflict,” 151.

shortsighted and discontent. They may express their discontent by projecting blame onto even less powerful groups, undermining their ability to empower themselves through cooperation and coalition building. Therefore, as leaders identify the various types of power, and the personal orientations to power, they also with the congregation should be able to discover healthy conflict resolution strategies to address conflict in a healthy productive way.

The Narcissistic Church

Just as there are narcissistic pastors and leaders, Ball and Pus argues that there are also have a narcissistic church as well. Ball and Pus noted that “few churches consciously push people away, but the truly narcissistic church may take great pride in being ostracized and ridiculed, particularly when the members are completely convinced that their view and interpretation of scripture is always correct.”²² Therefore, it is important for leaders to be able to examine their churches and congregations to understand the narcissistic traits of churches. Individuals and organizations can possess similar narcissistic traits, which are the following:

- (1) Denial – which organizations deny the facts about themselves through propaganda campaigns, annual reports, and myths.
- (2) Rationalization – which organizations provide rationalization that structure thought, post-hoc justify their actions, inaction, and responsibility.
- (3) Self-aggrandizement – which organizations endow themselves with rightness, make claims to uniqueness of corporate histories, and deploy their office layouts and architecture as expression of status, prestige and vanity.

²² R. Glenn Ball and Darrell Pus, *Let Us Prey: The Plague of Narcissist Pastors and What We Can Do About It* (Eugene, OR: Cascade Books, 2017), 151.

- (4) Attributional egotism – which organizations use annual reports to blame unfavorable results on external factors and attribute positive outcomes to themselves.
- (5) Sense of entitlement – which organizations assume entitlement and adopt principles of entitlement to continue existence.
- (6) Anxiety/Paranoia – includes organizations that suffer from social instability due to a breakdown of standards and values and alienation, requiring shared culture, moral order, a common sense of purpose, leadership attempts to secure commitment.²³

Nonetheless, it is vitally important that as the leader recognizes and understands the narcissistic traits which can affect the church, it is also significant to lead the church through healing from its own woundedness and brokenness.

Overall, conflict can be “positive, growth-producing, and ultimately redemptive if parties understand that church conflicts are often a matter of different perspectives; the goal is for the relationship to heal and grow rather than for one person or group to win; and skills can be developed to make conflicts as productive as possible.”²⁴ Therefore, McKinney argues that leaders must adopt “core beliefs, ethical lessons, and core values should act as spiritual knowledge and protection from significant antagonistic, church-splitting, and soul-rending conflict.”²⁵

Congregational Leadership

Congregational leadership plays a vital role in the culture of the church and development of church leaders. Congregation leadership often employs the approach of

²³ Ball and Pus, *Let Us Prey*, 150.

²⁴ Lora-Ellen McKinney, *Getting to Amen: 8 Strategies for Managing Conflict in the African American Church* (Valley Forge, PA: Judson Press, 2005), 27.

²⁵ McKinney, *Getting to Amen*, 27.

various theories between system theory, leadership theory, and family system theory as a framework for the leaders and congregations. Congregations will face conflict and “develop patterns of survival behavior...such as peace mongering, false attribution, neglect, denial, avoidance, and idealistic expectations.”²⁶ None of which are effective and healthy responses to conflict nor do these responses prevent the abuse of power within the church. When interpersonal, intergroup, and intragroup conflict arises within a congregation, they are apt to witness the following: “(1) people operating at the primitive level of we versus they, (2) unresponsive to reasonableness, insight, or love., thus dividing the house mentality, (3) hyper aggression with belittling and threats, (4) various forms of lying as half-truths, withholding information, fabricating, and false attributions, (5) self-righteousness emerges with one party thinking they are always correct and have all the right answers.”²⁷ Therefore, congregation leadership must emerge through the process of adaptive change, and recognize the work of the Holy Spirit in this process to equip leaders to embrace conflict in healthy ways that will address the conflict, handle it with the process necessary and potentially prevent the abuse of power.

Jeffery Jones noted that often times leaders subscribe to technical change instead of adaptive change and employs the framework of Ronald Heifetz’s theory of adaptive change.²⁸ When leaders face conflict and problems, they typically know the problem and

²⁶ Peter L. Steinke, *Congregational Leadership in Anxious Times: Being Calm and Courageous No Matter What* (Lanham, MD: Rowman and Littlefield, 2006), 67, <https://thetl.on.worldcat.org/oclc/877770827>.

²⁷ Steinke, *Congregational Leadership*, 69, <https://thetl.on.worldcat.org/oclc/877770827>.

²⁸ Jeffrey D. Jones, *Heart, Mind, and Strength: Theory and Practice for Congregational Leadership* (Herndon, VA: Alban Institute, 2008), 26, <https://thetl.on.worldcat.org/oclc/879666704>.

the way to fix it.²⁹ Nonetheless, they tend to rely only on technical solutions to solve problems in ministry. However, as Jones suggest, leaders encounter complex realities and problems in most congregations, and need to consider adaptive change as a solution rather than technical solutions. As adaptive work in a process of change can become more substantive and sustainable in ministry. In other words, “as the world has changed, we have been playing the same old game by the same old rules with the same old equipment, thus, we need to use new rules and equipment.”³⁰

Therefore, when ministers and church leaders embrace and implement adaptive change, it is more impactful on the “role of the leaders.”³¹ This process allows the discovery and discerning of what needs to be done to address the problem or conflict to become the work of the people. Therefore, “giving the work back to the people as they can accomplish it.”³² This process of adaptive change is quite difficult and often a struggle for most ministers, and church leaders, because it requires not being the one who has all the answers to the problem although one may actually possess the answers. It requires being a facilitator among the people, and truly “creating the space in which the congregation can discover the answers that only they can discern.”³³ However, as Jones noted every problem and conflict does not need the process of adaptive change and are pretty straightforward in their approach to the solution, yet there are some issues and

²⁹ Jones, *Heart, Mind and Strength*, 27.

³⁰ Jones, *Heart, Mind and Strength*, 28.

³¹ Jones, *Heart, Mind and Strength*, 28.

³² Jones, *Heart, Mind and Strength*, 28.

³³ Jones, *Heart, Mind and Strength*, 28.

problems which need adaptive change as a solution, the problem is “discerning which type of response is needed from the leader.”³⁴

Change is essential and necessary in leadership, as congregations must remain “attentive to the new thing God is doing their midst, if they are seeking to grow in their faithfulness, thus, adapting to new realities requires board involvement of a wide range of people in discovering the answers that will enable us to engage in God’s mission more faithfully.”³⁵

As congregation leadership is employed to address conflict in the church Jones discusses the leadership practices of Ronald Goleman to navigate through the issues of conflict and utilize these leadership styles to attempt to prevent the abuse of power. Goleman “six distinctive leadership styles include: (1) Visionary, (2) Coaching, (3) Affiliative, (4) Democratic, (5) Pacesetting, and (6) Commanding, these styles are essential for the leadership repertoire.”³⁶ The first four of these styles are useful in the congregations who desire transformation, discovery and implementation of spiritual gifts, along with a focus of community and giving the issues back to the people.³⁷ The last two of these styles are cautioned and “can have considerable negative consequences.”³⁸

³⁴ Jones, *Heart, Mind and Strength*, 29.

³⁵ Jones, *Heart, Mind and Strength*, 29.

³⁶ Jones, *Heart, Mind and Strength*, 30.

³⁷ Jones, *Heart, Mind and Strength*, 31.

³⁸ Jones, *Heart, Mind and Strength*, 31.

Jones suggest that leaders take a more in-depth examination of conflict and embrace it, thus encouraging conflict, concluding “at times inciting conflict is what effective and faithful leadership demands.”³⁹

Therefore, it is the responsibility of the leader to know that no organization, business, and church will be absent of conflict, and be open and flexible “to create institutional stress and conflict, so that needed change is possible.”⁴⁰ When this space is created by leaders it will potentially prevent complacency and promote significant change. Without and avoiding “conflict ensures the slow death of the organization, because if disagreements are not faced, there is no possibility of the kind of change that will enable the organization to renew itself.”⁴¹ Thus, when the leader encourages conflict it will lead to questions being raised and deliberately raising issues, problems, and potential healthy solutions in a manner which produces change.

Heifetz “offers a number of guidelines to enhance the possibility that conflict will be productive: (1) identify the adaptive challenge, (2) keep the level of distress within a tolerable range for doing adaptive work, (3) focus attention on ripening issues and not on stress-reducing distractions.”⁴² These guidelines offered by Heifetz also come with caution for the leader to be able to distinguish between their role and their person. The leader must recognize that as they embrace this tension, stress, and conflict it will come with resentment and anger from those involved. However, the results will become the

³⁹ Jones, *Heart, Mind and Strength*, 105.

⁴⁰ Jones, *Heart, Mind and Strength*, 106.

⁴¹ Jones, *Heart, Mind and Strength*, 107.

⁴² Jones, *Heart, Mind and Strength*, 107-108.

painful, painstaking process of adaptive change which will benefit the leader and the church overall.

Stevens emphasizes the unreleased and untapped potential of leadership in the congregation hinders the process of change to address conflict in the church. As the people of God, talents and gifts are unequally utilized to often address many of the issues which they are equipped to address themselves along with others. Therefore, “laypeople have their own ministry.”⁴³ However, when church leaders, and the congregation have experienced a series of traumatic events, and are filled with uncommitted people, Stevens suggest that the “church is a wounded church, filled with wounded people. If you could see the church as a wounded church, you would change your approach to ministry with these people.”⁴⁴

Therefore, system theory “proposes that members of a system are interdependent, and encourages mutual reinforcement as synergy which suggest that more can be achieved by a group than can be achieved by the total efforts of individuals within that group.”⁴⁵ The process for congregation leadership should be adaptive change to address conflict in healthy ways through a systematic approach which equips the congregation. Therefore, “change takes place when it is not merely programmatic but on a level of the church’s systemic life and through a process consistent with its systemic life.”⁴⁶

⁴³ R. Paul Stevens, *Equipping Pastor: A Systems Approach to Congregational Leadership* (Lanham, MD: Rowman and Littlefield, 1993), xi, <https://thetdl.on.worldcat.org/oclc/881035118>.

⁴⁴ Stevens, *Equipping Pastor*, xix.

⁴⁵ Stevens, *Equipping Pastor*, xix.

⁴⁶ Stevens, *Equipping Pastor*, 45.

Jones suggest and commends that “system theory is the more recommended approach to congregational leadership for equipping the saints” for the following reasons:

(1) it is a theory and not merely a method, (2) it provides a way of relating to the church as a whole, (3) it helps us deal with the complexities of church life, (4) it gives us a fresh approach to discovering spiritual giftedness and ministry in the congregational interactions, (5) It encourages a humbler more playful approach to church leadership, (6) the concept of open system helps church leaders reconceptualize the mission of the church by putting the church system in relationship to other systems in its environment, (7) the systems approach most approximates the view of reality revealed in the Bible.⁴⁷

In sum, congregational leadership is vital through a systematic approach to address conflict in healthy ways through the process of adaptive change. Therefore, the leaders would be more empowered and equipped with the pastor as a facilitator in this process of adaptive change. Hopefully, as congregations learn from these approaches and the unhealthy effects when these approaches are not incorporated into the life of the church and congregation, the church would become more discerning and wiser in addressing conflict in healthy ways.

⁴⁷ Stevens, *Equipping Pastor*, 149-150.

CHAPTER SIX

PROJECT ANALYSIS

Introduction

The foundational chapters of this project further shaped and reoriented my thoughts and ideas in regard to the project proposal and implementation. Thus, I have arrived at the conclusion that the church has handled conflict in unhealthy ways which have historically hurt leaders and caused division among the congregation. The context is the sixty-seventh year old Baptist church located in Akron, Ohio. There are five pastors in the history of the New Hope Baptist Church. In 2007, I became the fifth pastor of New Hope Baptist Church; and I am currently serving as the Senior Pastor.

When I arrived in 2007 as the fifth pastor in the history of the church, I did so without realizing the damaging effect of its past history along with an unawareness of the hidden hurts, deception, disappointment, betrayal and unresolved anger. The transition has been filled with ups and down, let downs and blessings, good times and bad times, questions of uncertainty and doubt, along with affirmation of God's presence. As a first-time pastor, various mistakes, and miscues have been made; nonetheless, God has shown himself to be faithful in this journey.

In serving over the last thirteen years at New Hope Baptist church, I encountered several landmines, and conflicts which challenged my leadership and ministry. The historical issues of abandonment, rejection, anger, defensiveness, and mistrust

experienced from the congregation began to be projected onto me and my pastoral leadership. However, we have grown over the last thirteen years, and an awareness of faith has increased as well. As of 2014, we led a reconciliation service which included the previous pastor who was fired, and his current congregation which resulted in a church split of New Hope. These two congregations came together for the first time with the intentional purpose to reconcile for previous hurts, wounds, and pains between pastor and people.

Currently, the church is on the path and journey toward healing and recovering from the hurt and hidden pain of the past. However, in my context there seemed to be more hidden hurts and unresolved anger than I expected which has surfaced in various ways through numerous interactions of change in ministry. In addition, in my context, people do not actively nor effectively employ conflict resolution and anger management to avoid and address congregational conflicts between leaders, and parishioners. There are leaders who still demonstrate the effects of unsolved anger, distrust, and often cannot control their temper and temperament. In addition, oftentimes with the manner in which leaders handled conflict, there appears to be an abuse of power among the leaders, without any implementation of a healthy model of handling conflict in a spiritually mature manner that honors God.

An area of weakness in our congregation is the inability to manage conflict in healthy, spiritually and emotionally mature ways, which would allow the conflict to potentially be resolved without progressing into the demonstration of the abuse of power. The church should and must create a safe place within the midst of disagreements and conflicts. I think God desires healthy, spiritually and emotionally mature leaders to lead

themselves and the congregation to a place of wholeness. The area of weakness is the reason and root causes of some of the behaviors which occurs in the church which negatively affects congregants spiritually, emotionally, and morally.

I realize that with all that occurred in the history of the church within the last twenty-five years, the church has not modeled nor demonstrated healthy and spiritually mature methods to respond to conflict and the departure of previous pastors. I wonder why these leaders and parishioners responded in anger and conflict? What makes it so difficult to come together and talk through their issues? Therefore, my questions are: How do we understand how to manage conflict? How do we implement, train and execute a continual leadership model which addresses conflict and prevents the abuse of power in the church? Who should be trained, and who should administer the training to develop a leadership model to address conflict and implement healthy conflict resolution to prevent the abuse of power within the congregation among leaders? These issues should be addressed as a leadership development model to increase the awareness of conflict and prevent the abuse of power while cultivating a healthy and spiritually mature congregation.

This project and chapter will address and examine the causes of conflict which leads to the abuse of power among church leaders at New Hope Baptist Church located in Akron, Ohio. The purpose of this project is to evaluate various forms of conflict and determine methods to prevent the abuse of power which may have occurred. The problem is the historical conflict and control by lay leaders and officers of the church. The problem is that there is no adequate leadership model to address conflict and prevent the abuse of power and control among ministry leaders at the church. Historically, the church

leaders have not been able to work in unity and harmony when it comes to the vision, mission, leadership, and spiritual direction of the church. This has caused ongoing strife and unholy alliances within the church. The results of these unholy alliances caused pastors to leave and develop unholy and unhealthy ways to handle conflicts among the leaders of the church.

Therefore, the hypothesis of this project is if the leaders of the New Hope Baptist Church can understand the difference between conflict and the abuse of power while being instructed how to effectively implement conflict resolution, then the church will be able to adequately address and prevent the abuse of power leading to a healthier and spiritually mature congregation.

The goal of this project was to train and educate church leaders on conflict to prevent the abuse of power. Awareness of the difference between conflict and the abuse of power was necessary in learning how to address conflict to prevent the abuse of power. Learning conflict management styles and signs of abuse of power was vital to the project. The project was inclusive of six sessions which included a project orientation and the topic of discussion was: Is it Conflict or Abuse? Understanding the Difference. The second session was on Understanding Conflict Management Styles – Compare and Contrast. Session three was based on the discussion of Effects of the Abuse of Power and Impact on the Church. Session four was on Strategies for Effective and Healthy Conflict Resolution. Session five was on Emotional and Spiritual Healthy Leader: Prayer and Solitude. Finally, the sixth session was entitled A Project Evaluation, what did you learn?

Methodology

This method chosen was a qualitative method due to the time limitations placed on this project, and the time limitation to obtain a sample population large enough to consist and constitute any other methodology chosen. The information in each of the six sessions were gathered using pre- and post-surveys, assessments, reviewing and discussing case studies which the participants thoughts were documented in their journal. A focus group was formed. Each session consisted of a total of ninety minutes over a six-week period. In addition, each session began with a centering moment based upon a biblical passage of scripture addressing conflict. Each participant was asked to record their thoughts of the passage into their journal and after given the allocated time of fifteen minutes, each participant shared with the focus group their thoughts about the biblical passage and conflict in the church. The first passage was Numbers 16:1-10 (session two), the second passage was Numbers 12:1-4 (session three), the third passage was Acts 15:36-41 (session four), the fourth passage was Philippians 4:1-3 (session five). For sessions one and six there was no biblical passage due to the orientation, pre- and post-surveys. Furthermore, in session one, the participants were given an overview of the project along with the goals and objections of the project. Seventeen participants comprised the focus group; and each participant was given a pre-survey to complete in session one. Each participant was also given the agreement to participate form to agree to participate in the six-week focus group. At the end of each session, the journal entry asked the following questions for the participant to answer and record in their journal: (1) What did you learn today? (2) What did you think about the content being taught and discussed? (3) What ways have you needed to use any of these methods discussed?

In the first week, all the participants in the focus group were present and completed the Project Orientation which was inclusive of the pre-test, and the Human Research Subject Consent Form. The focus group also learned about the difference between conflict and abuse. The participants were able to identify the difference between abuse and conflict. In session two, the focus group received their Conflict Management Style Assessment. The participants learned about conflict management styles and the comparison and contrast between them. Each session the participants were given a journal to document their responses regarding the biblical centering moments. In session three, the focus group learned about the practice of the abuse of power and the effects on the church. In session four, the focus group learned about the strategies and effective healthy conflict resolution. In session five, the group learned about emotional and spiritual healthy leader which a focus on prayer and solitude. In session six, the group was asked to share their learning with the group and completed the project evaluation.

Implementation

The project was held in the context of New Hope Baptist Church where the seventeen participants were members. The projects length consisted of six-weeks with one session each week for 90minutes each session. Of the seventeen participants, the gender breakdown was seven men and ten women (Figure 1). All of the participants served at the church in a leadership capacity, which consisted of ministers, deacons, deaconesses, trustees, ushers, president of the women's ministry, president of the men's ministry, youth minister, treasurer, administrator, and outreach coordinator (Figure 2). Each of the participants were chosen by me to participant in this focus group for the

project. The average attendance at each session was sixteen, with one participant attending only three sessions. The participant's commitment and consistency to the sessions were invaluable; and the feedback given for their participation in the focus group were insightful based upon what was taught and what they learned.

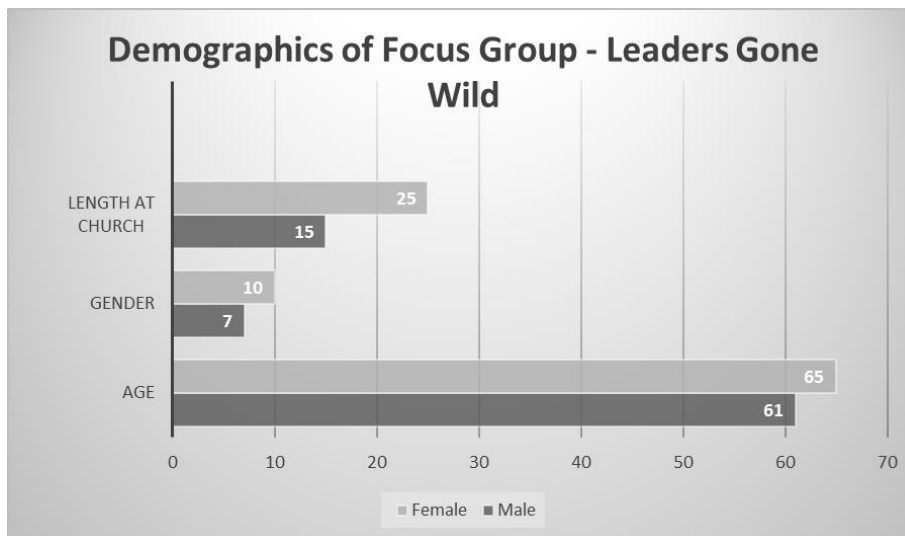


Figure 1. Demographics of focus group

The average age of the male participants was sixty-one. The average age of the female participants was sixty-five. There were seven male participants and ten female participants. For the male participants, the average length of time that they had been at the church was fifteen years. For the female participants, the average length of time that they had been as the church was twenty-five years.

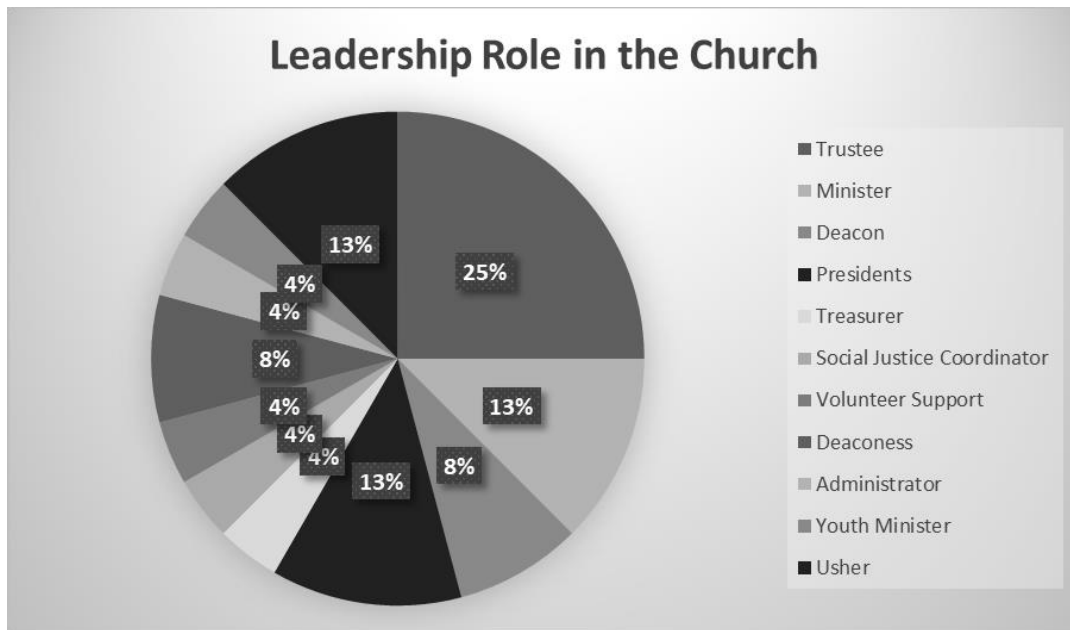


Figure 2. Leadership role in the church

The biblical foundations chapter included and focused on Numbers 16:1-10:

Korah son of Izhar, the son of Kohath, the son of Levi, and certain Reubenites—Dathan and Abiram, sons of Eliab, and On son of Peleth—became insolent ² and rose up against Moses. With them were 250 Israelite men, well-known community leaders who had been appointed members of the council. ³ They came as a group to oppose Moses and Aaron and said to them, “You have gone too far! The whole community is holy, every one of them, and the Lord is with them. Why then do you set yourselves above the Lord’s assembly?” ⁴ When Moses heard this, he fell facedown. ⁵ Then he said to Korah and all his followers: “In the morning the Lord will show who belongs to him and who is holy, and he will have that person come near him. The man he chooses he will cause to come near him. ⁶ You, Korah, and all your followers are to do this: Take censers ⁷ and tomorrow put burning coals and incense in them before the Lord. The man the Lord chooses will be the one who is holy. You Levites have gone too far!” ⁸ Moses also said to Korah, “Now listen, you Levites! ⁹ Isn’t it enough for you that the God of Israel has separated you from the rest of the Israelite community and brought you near himself to do the work at the Lord’s tabernacle and to stand before the community and minister to them? ¹⁰ He has brought you and all your fellow Levites near himself, but now you are trying to get the priesthood too. ¹¹ It is against the Lord that you and all your followers have banded together. Who is Aaron that you should grumble against him?”

The focus of the biblical foundation was on the interpersonal and intragroup conflict

between Moses and the antagonistic rebellious leaders. The conflict between Moses and

the antagonistic rebellious leaders revealed the conflict management style of Moses as a collaborator. His management style ensured that not only did Moses attempt to collaborate with those who started the conflict; but also, most importantly, Moses' collaboration with God is reflective of Moses' ability to address the issues of the conflict through conflict resolution strategies. Moses included God in the conflict as a guide and collaborator to handle and manage the conflict when "he felled facedown" in verse four. This gesture and act of surrender is demonstrated to model for leaders in the church how we should respond to conflict and who we should include as a guide to help manage and handle conflict in our lives, churches, and ministries.

The historical foundation chapter focused on the intragroup and intraorganizational conflict between the Catholic Church and the Protestant Reformation, the American Baptist Churches and Southern Baptist Convention, and the National Baptist Convention and Progressive Baptist Convention. The Protestant Reformation began with the protest to the abuse of the indulgence system which was "associated with the sacrament of penance."¹ Luther outspokenness and outrage came at a time when "Christians were waiting for a man who should give utterance to their feelings of indignation against existing abuses, and to their desire for a pure, scriptural, and spiritual religion."²

The tension and intragroup and intraorganizational conflict intensified among Baptist in the North and in the South over the issue of their support against or defense for

¹ Earle E. Cairns, *Christianity through the Centuries: A History of the Christian Church* (Grand Rapids, MI: Zondervan, 1996), 276.

² Philip Schaff and David Schley Schaff, *History of the Christian Church*, vol. 7 (New York, NY: Charles Scribner's Sons, 1910), 169.

slavery. Overall, the tension and conflict between the American Baptist Convention and the Southern Baptist Convention truly centered around the issues of slavery, and racism. Nonetheless, the SBC as of 1995 adopted a resolution repenting of its historical support for slavery and racism.

This third movement is another example of a split led conflict power and control of those in leadership position within the National Baptist Convention, U.S.A., Inc. The two causes of intragroup and intraorganizational conflict and tension was presidential tenure, and the second was the position and role of the convention on Civil Rights. The historical foundations chapter revealed how conflict lead to the abuse of power and how the abuse of power lead to conflict within the three movements and organizations.

The theological foundation chapter focused on the spiritual formation of Moses using two theologians: Howard Thurman and Henri Nouwen. The research of these individuals was used as a theological framework to guide the discussion of prayer and solitude. Moses' spiritual formation centered on prayer and solitude are a key component to address conflict and prevent the abuse of power. Howard Thurman's work on prayer and solitude suggest it is necessary as church leaders to turn to God and rest in God's presence. As they are in God's presence they turn to God, "not out of a sense of worth or lack of worth, not out of a sense of pride or lack of pride, but we turn to thee with our total life because this seems to speak directly to our deepest needs."³

For Nouwen, contemplative prayer leads to community and community to prayer. In community, one learns what it means to confess weaknesses and forgive each other. In community, one discovers their woundedness, place of healing and learn humility. It is

³ Howard Thurman, *The Inward Journey* (Richmond, IN: Friends United Press, 1961), 124.

about relationship and learning the “valuable lesson that relationship comes before responsibility.”⁴ Moses, again, models the value of relationship with God through prayer and the importance of being in his presence to develop this relationship over the course of time. Therefore, it is in contemplative prayer that the ultimate goal is to be in union with God; whereby one loses self and gains truer identity into full personhood as the individual God created them to be. Solitude, according to Henri Nouwen, “solitude is primarily about setting aside time to be alone with God, to feel God’s very presence.”⁵

Therefore, one of the main objectives of solitude is meeting God at, “that holy place where ministry and spirituality embrace each other.”⁶ Thus, solitude is the “place of our great struggle against the false self and the great encounter with the loving God who offers himself as the substance of the new self.”⁷ The practice of solitude allows one to “center our own hearts and enables us to be securely rooted in personal intimacy with God.”⁸ Solitude is “the place of conversion, the place where the old self dies and the new self is born, the place where the emergence of the new man or woman occurs.”⁹ In solitude, “Nouwen asserts that the measure of our solitude is the measure of our capacity for communion.”¹⁰

⁴ Lance Witt, *Replenish: Leading from a Healthy Soul* (Grand Rapids, MI: Baker Books, 2011), 31.

⁵ Will Hernandez, *Mere Spirituality: The Spiritual Life According to Henri Nouwen* (Richmond, VT: Christian Journeys, 2015), 14.

⁶ Henri J. M. Nouwen, *The Way of the Heart: Desert Spirituality and Contemporary Ministry* (New York, NY: The Seabury Press, 1981), 26.

⁷ Nouwen, *Way of the Heart*, 26.

⁸ Hernandez, *Mere Spirituality*, 7.

⁹ Nouwen, *Way of the Heart*, 27.

¹⁰ Hernandez, *Mere Spirituality*, 7.

The interdisciplinary foundation chapter focused on the difference between conflict and abuse of power. In addition, the sociologically perspective of the conflict and abuse, and the causes of both on people, groups, and organizations. This foundational chapters revealed the several different types of conflict from intrapersonal, interpersonal, intragroup, intergroup conflict and interorganizational conflict.

Six-Week Focus Group

This group met on the following dates from 6:30-8pm. Every Tuesday, October 22, October 29, November 5, November 12, November 19, and November 29, 2019. Each session began and ended with prayer. On Tuesday, October 22 – the focus group completed the confidentiality agreement, the Human Research Consent Form and the pre-test questionnaire, which was comprised of ten questions (see Appendix B).

The questions consisted of the following: How do you define conflict? How do you define conflict management styles? How would you define conflict resolution? How would you define the abuse of power? What are some ways a person could be healed from the abuse of power? How can unhealthy conflict resolution lead to abuse? Describe a healthy spiritual and emotional leader? Describe an example of a healthy conflict resolution between people in the church? What is forgiveness? Describe an example of forgiveness in the church. Afterwards the group read and wrote in their journal as they reflected on the scripture for the centering moment, and we discussed their thoughts on the scripture. In addition, the participants were informed with the overview of the entire project, the topics of each session, and their responsibilities for their journals and attendance. Furthermore, the participants learned the difference between conflict and

abuse. I taught the focus group on the meaning of conflict, and the various types of conflict. I also taught them the difference between conflict and the abuse of power.

Pre-Test Survey

In the October 29, 2019 session two, the focus group was started with prayer, and a centering moment on Numbers 16:1-10. Thereafter, the focus group recorded their responses in their journal and their responses were discussed in the session. Next, the focus was presented with two Conflict Management Style Assessments. The participants shared their results with the me and the focus group. The first Conflict Management Style Assessment discovered the style of each of the participants (Figures 3 and 4). The group learned the difference between the conflict management styles and based upon the results and findings of their own style, they learned how their style applies to the way they handle conflict in the church and their lives.

The participants were each given a Conflict Management Formative Questionnaire. The questionnaire addressed the participants proficiency in conflict management. The questionnaire consisted of twenty-one questions. The Conflict Management Assessment Questionnaire is designed to measure a participant proficiency in the three essential components of conflict management, which are to understand your natural response to conflict, understand the context of the conflict, including the perspectives of all involved, and apply a conflict management approach that is appropriate to the situation. Students can use the questionnaire results to determine their understanding of the context of a conflict and their natural response to it. The results could help them develop different approaches to conflict based on their understanding of

the context and perspectives of all involved. After the assessments the participants were asked to record their results in their journals and the participants learned about conflict management and each conflict management styles. In addition, the participants learned about the causes of conflict as well.

On November 5, 2019 in session three, the focus group learned about the practice of abuse of power and the effects on the church. The focus group learned the cause of abuse of power, the psychological and sociological impact of the abuse of power. The focus group participated in their centering moment by reviewing the passage of Numbers 12:1-4 (session three). The focus group recorded their responses in their journal. Thereafter, the group had a discussion about what they learned and how they would and or could apply what they learned to their leadership style.

On November 12, 2019 in session four, the focus group learned about the strategies and effective healthy conflict resolution. The focus group participated in their centering moment by reviewing the passage of Acts 15:36-41 (session four). Thereafter, the focus group recorded their responses in their journal and their responses were discussed in the session. The focus group learned the reasons why they should resolve conflict and they learned the Interest Based Relational Approach Theory, and the five steps for conflict resolution. The focus group discussed and shared their learnings with each other and their journals. In the discussions, the focus group discovered the importance of implementing conflict resolution to resolve and manage conflict in the church.

On November 19, 2019 in session five, the group learned about Emotional and Spiritual Healthy Leader which a focus on prayer and solitude. The focus group

participated in their centering moment by reviewing the passage of Philippians 4:1-3 (session five). Thereafter, the focus group recorded their responses in their journal and their responses were discussed in the session.

Based upon the results of this assessment the average participant realized their overall emotional and spiritual health needed some improvement in regard to scoring as an emotional adolescent. However, the one scoring which resulted in Principle Two: Break the Power of Past, were scored as an emotional adult which suggest that the average participant is able to manage conflict with emotional and spiritual health, reconcile with others, and assist in preventing the abuse on power (Table 6). The focus group learned about the symptoms of emotional unhealthy spirituality, emotional intelligence, solitude and prayer. Thereafter, the focus group discussed their learning with each other and recorded it in their journals.

On November 29, 2019 in session six, the group was asked to share their learning with the group and completed the project evaluation. The focus group was asked to complete their post-survey and a project evaluation for the overall project. The focus group also discussed their learning outcomes with each other and shared their thoughts. Collectively, they shared how this project helped them gain a different and new perspective.

Summary of Learnings

A qualitative method was used to collect the data. Throughout the sessions a mixed methods approach was used to collect the data for assessment and evaluation: (1) Pre- and Post-Survey Questionnaire; (2) Project Evaluation; (3) Conflict Management

Style Assessment and Conflict Management Formative Questionnaire; and (4) Emotional Healthy Spirituality Assessment. I used all four data collections for the triangulation of this data for the focus group.

The questions for the pre- and post-questionnaire consisted of the following:

- (1) How do you define conflict?
- (2) How do you define conflict management styles?
- (3) How would you define conflict resolution?
- (4) How would you define the abuse of power?
- (5) What are some ways a person could be healed from the abuse of power?
- (6) How can unhealthy conflict resolution lead to abuse?
- (7) Describe a healthy spiritual and emotional leader?
- (8) Describe an example of a healthy conflict resolution between people in the church?
- (9) What is forgiveness?
- (10) Describe an example of forgiveness in the church?

The focus group completed the post-survey in session six and the responses are recoded in tables in Appendix C. The results of the responses will be discussed in the next section of this chapter. The focus group also completed the project evaluation which is listed in Appendix D. The purpose of this project was to examine the effects of the abuse of power and develop a leadership model to address and prevent the abuse of power at New Hope Baptist Church. The problem is that there is no adequate leadership model to examine, address and prevent the abuse of power and control among ministry leaders at the church.

The hypothesis of this research project is if the ministry leaders at New Hope Baptist Church can understand the meaning of conflict and is trained in a leadership

model that examines, addresses, and prevents the abuse of power, then the ministry leaders will be able to engage and initiate a healthy dialogue of healing and implement conflict resolution methodologies which would improve relationships and restore a healthier and spiritually mature congregation. The post-survey and project evaluation revealed the 98% of the participants increased in their awareness of the understanding of conflict and their awareness of the abuse of power. In addition, the participants increased in their awareness to implement conflict resolution.

Conflict Management Styles Assessment

The focus group completed the Conflict Management Style Assessment¹¹ to discover their conflict management style. The results are listed below:

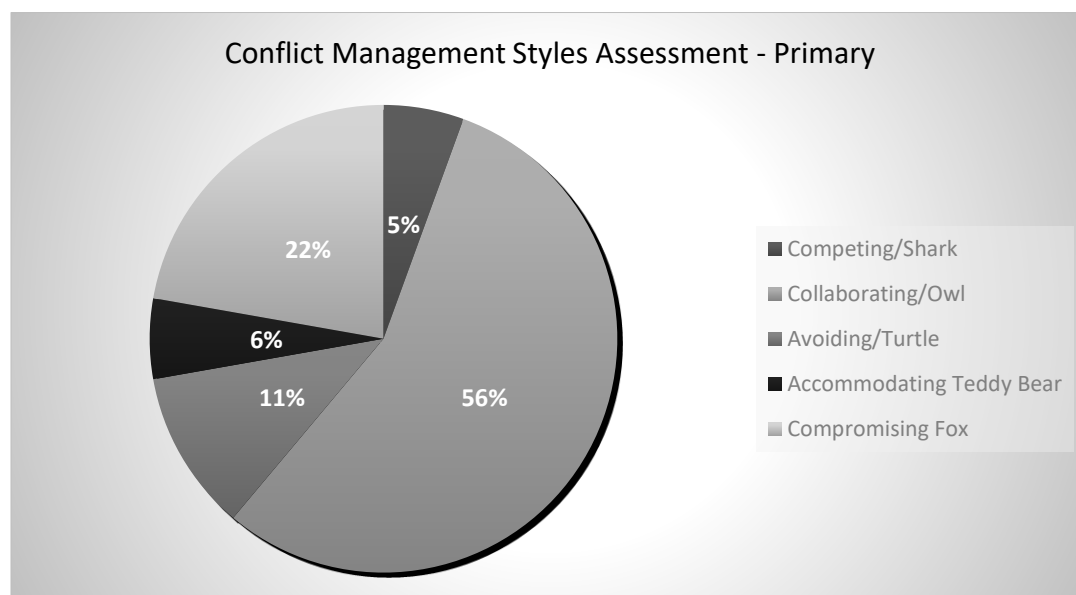


Figure 3. Conflict management styles assessment – primary

¹¹ Reginald Adkins, “Elemental Truths,” accessed March 25, 2020, <http://elementaltruths.blogspot.com/2006/11/conflict-management-quiz.htm>.

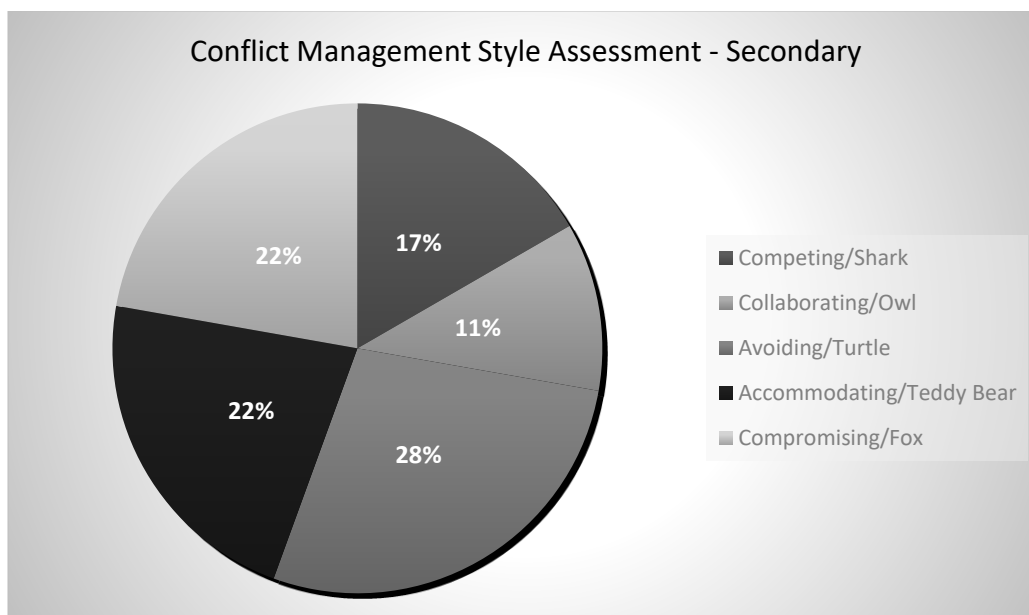


Figure 4. Conflict management styles assessment – secondary

The Conflict Management Style Assessment ascertained the styles which each participant possessed as their conflict management style (Figures 3 and 4). In Figure 3, the dominant conflict management style was the Collaborating Owl, and the subservient management style was the Competing Shark. In Figure 4, the styles in which the majority of the participants wanted to improve was the Avoiding Turtle management style, with the Accommodating Teddy Bear as the next management style the participants wanted to improve.

The second Conflict Management Questionnaire¹² addressed the participants proficiency in conflict management. The participants were each given a Conflict Management Formative Questionnaire. The Questionnaire consisted of twenty-one questions. The Conflict Management Assessment Questionnaire is designed to measure a participant proficiency in the three essential components of conflict management, which

¹² A. S. Gaumer Erickson and P. M. Noonan, “Conflict Management Formative Questionnaire,” in *The Skills that Matter: Teaching Interpersonal and Intrapersonal Competencies in Any Classroom* (Thousand Oaks, CA: Corwin, 2018), 183-184.

are: understand your natural response to conflict, understand the context of the conflict, including the perspectives of all involved, and apply a conflict management approach that is appropriate to the situation. Students can use the questionnaire results to determine their understanding of the context of a conflict and their natural response to it. The results could help them develop different approaches to conflict based on their understanding of the context and perspectives of all involved.

The questions that make up each component are listed below. Questions that are framed negatively and therefore reverse scored are designated with '(N)'. Conflict Management Style Assessment Questionnaire list of questions were as followed. A Likert Scale was used, and it measured on a scale from one to five, from not very like to very like me.

Conflict Management Formative Questionnaire	
Understand Natural Response	
1.	I can think of several different ways to deal with a disagreement
2.	I have thoughts about how I normally respond to conflicts
3.	I feel good about how I handle most conflicts or disagreements
4.	The ways I try to resolve conflicts usually work for me
5.	I respond to different disagreements differently
6.	In an argument, I try to understand the other person's point of view
7.	When someone is upset with me, I try to find out why
8.	If two friends are arguing, I try to understand both sides of the argument
9.	I try to figure out if someone is arguing just because they are in a bad mood
Understand Context	
10.	Instead of jumping to conclusions, I try to figure out why there is a disagreement
11.	I try to understand if a disagreement is caused by a misunderstanding
12.	When I am upset at a friend, I avoid talking to him or her (N)
13.	I try to find win-win solutions to disagreements
14.	When I disagree with someone, I talk about how I feel and listen to them talk about how they feel
15.	When I am involved in a disagreement, I stop and think about what I should say or do
Apply Approach	
16.	During a disagreement I try to find a compromise
17.	If I am angry with someone, I try to stay calm when we are talking
18.	I try to win every argument even if I lose friends over it (N)
19.	When I disagree with someone, I try to talk it through with them
20.	When I disagree with someone, I defend my position, but I do not put the other person down in the process
21.	During an argument, I often say things that I later regret (N)

Figure 5. Conflict management formative questionnaire

The Conflict Management Formative Questionnaire is designed to measure a participant's proficiency in the three essential components of conflict management, which are to understand your natural response to conflict, understand the context of the conflict, including the perspectives of all involved, and apply a conflict management approach that is appropriate to the situation.

A Likert Scale was used for the Conflict Management Formative Questionnaire. It measured on a scale from one to five, from not very like to very like me. Questions one to nine measured the participants understanding of their natural response to conflict (Table 1). The mnemonic for the table is: Q# One is Question #One, and Par # One is Participant # One (Table 1).

Table 1. Questionnaire results – understanding natural response to conflict

	Q#1	Q#2	Q#3	Q#4	Q#5	Q#6	Q#7	Q#8	Q#9	Total
Par #1	3	2	3	3	4	2	3	4	3	27
Par #2	2	2	3	3	4	3	2	3	1	23
Par #3	3	2	4	4	4	5	5	5	4	32
Par #4	3	3	4	3	3	4	4	4	3	31
Par #5	4	4	3	4	4	3	2	3	4	31
Par #6										
Par #7	5	5	4	4	5	5	5	5	4	42
Par #8	3	4	2	5	4	3	5	5	3	34
Par #9	4	4	5	4	2	4	3	4	2	32
Par #10	2	3	3	3	3	4	4	4	2	28
Par #11	2	1	3	3	3	3	3	3	2	23
Par #12	4	5	3	4	4	2	3	4	2	31
Par #13	4	4	4	4	5	5	4	3	3	36
Par #14	2	2	2	2	3	3	3	3	1	21
Par #15	2	2	3	2	3	3	2	3	3	23
Par #16	3	5	4	3	3	4	5	2	3	32
Par #17	2	4	2	2	4	3	2	4	3	26
Total	48	52	52	53	58	56	55	59	43	

Average Total of 26.0

The average total was used to assess the overall participants understanding of the natural response to conflict. The average score for all the participants for question one to nine was 26.0.

Questions ten to fifteen measured the participants understanding of the context of conflict, including all perspectives involved (Table 2). The mnemonic for the table is: Q# One is Question #One, and Par # One is Participant # One (Table 2).

Table 2. Questionnaire results – understanding context of conflict

	Q#10	Q#11	Q#12	Q#13	Q#14	Q#15	Total
Par #1	3	4	3	3	4	3	20
Par #2	3	3	5	3	3	3	20
Par #3	4	4	1	1	3	4	17
Par #4	4	4	4	3	2	4	17
Par #5	3	3	2	4	4	3	19
Par #6							
Par #7	4	4	1	5	5	4	23
Par #8	3	3	3	5	5	5	24
Par #9	4	3	4	3	3	5	22
Par #10	3	3	1	3	3	4	17
Par #11	3	3	3	3	3	3	18
Par #12	2	3	5	3	3	3	19
Par #13	4	4	2	4	4	4	22
Par #14	3	3	1	2	4	2	15
Par #15	4	3	4	3	2	3	19
Par #16	4	3	3	3	4	3	20
Par #17	4	3	2	4	4	4	21
Total							313

Average Total: 18.0

The average total was used to assess the overall participants understanding of the natural response to conflict. The average score for all the participants for questions ten to fifteen was 18.0. Questions sixteen to twenty-one measured the participants understanding of applying a conflict management approach that is appropriate to the situation (Table 3). The mnemonic for the table is: Q# One is Question #One, and Par # One is Participant # One (Table 3).

Table 3. Questionnaire results – understanding of applying conflict management approach

	Q#16	Q#17	Q#18	Q#19	Q#20	Q#21	Total
Par #1	3	4	2	4	4	2	19
Par #2	4	3	1	3	3	3	17
Par #3	4	2	1	4	4	3	18
Par #4	4	3	2	2	3	5	19
Par #5	4	3	2	3	4	2	18
Par #6							
Par #7	4	4	1	5	4	1	19
Par #8	5	5	1	5	3	3	22
Par #9	5	5	1	3	3	2	19
Par #10	4	3	1	4	3	2	17
Par #11	3	4	2	2	2	3	16
Par #12	2	2	2	2	2	3	13
Par #13	4	2	3	3	3	3	18
Par #14	3	3	1	2	4	1	14
Par #15	3	2	2	3	3	3	17
Par #16	3	3	5	5	3	3	22
Par #17	4	3	2	3	4	2	18
Total							286

Average Total: 17.0

The average total was used to assess the overall participants understanding of applying a conflict management approach that is appropriate to the situation. The average score for all the participants for questions one to nine was 17.0. Each score for; understand your natural response to conflict (score = 26), understand the context of the conflict (score = 18), including the perspectives of all involved, apply a conflict management approach that is appropriate to the situation (score = 17) was placed in the chart (Figure 6).

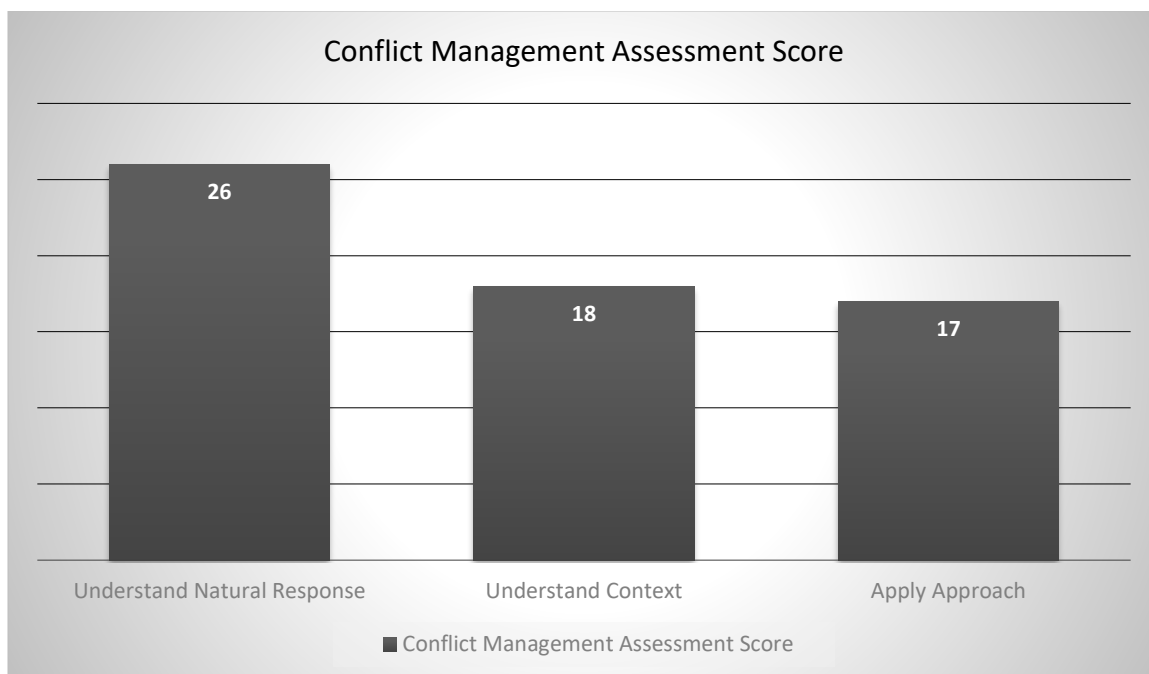


Figure 6. Conflict management assessment score

Each of the three scores were added to compose the total score of the assessment. The total score (Figure 6) for the overall Conflict Management Assessment Questionnaire is sixty-one out of one hundred, which suggest that the participants scored 61% of their overall understanding of how to manage conflict in: understand your natural response to conflict, understand the context of the conflict, including the perspectives of all involved, and apply a conflict management approach that is appropriate to the situation.

Emotional Spirituality Healthy Assessment

The focus group completed the Emotional and Spiritual Healthy Assessment taken from Pete Scazzero with Warren Bird, *The Emotionally Healthy Church*. Emotional Health and Spiritual Maturity Personal Assessment is based on the best-selling book, *The Emotionally Healthy Church*. This diagnostic tool was created to help individuals, and groups get a sense of whether their discipleship touched the emotional components of

their lives. This assessment consisted of forty-seven questions and took fifteen minutes to complete.

A Likert Scale was used for the Emotional Spirituality Healthy Assessment. The tool measured from one to four, with one being least like and four being the most likely. The numbers were totaled in each Part A, and Part B on Principles one to seven. The tool measured from zero to twenty-eight for Part A, which covered the “General Formation and Discipleship” for questions one to seven. Part B measured zero to twenty-four for Principle One, which covered “Look Beneath the Surface,” for questions one to six. Principle Two measured from zero to twenty-four, which covered “Break the Power of the Past,” for questions seven to twelve. Principle Three measured from zero to twenty-eight, which covered “Live in Brokenness and Vulnerability,” for questions thirteen to nineteen. Principle Four measured zero to twenty-four, which covered “Receive the Gift of Limits,” for questions twenty to twenty-five. Principle Five measured zero to twenty, which covered “Embrace Grieving and Loss,” for questions twenty-six to thirty. Principle Six measured zero to twenty, which covered “Make Incarnation Your Model for Loving Well,” questions thirty-one to thirty-five. Principle Seven measured zero to twenty, which covered “Slow Down to Lead with Integrity,” for questions thirty-six to forty. The mnemonic tables are Part A, and Part B principle one to seven, and Part # One is Participant #One, and Prin1 is Principle 1 (Table 4).

Table 4. Results for Emotionally Healthy Spirituality personal assessment

	Part A	Part B Prin1	Part B Prin2	Part B Prin3	Part B Prin4	Part B Prin5	Part B Prin6	Part B Prin7
Part#1	23	20	22	22	20	16	14	17
Part#2	15	13	16	14	8	9	15	6
Part#3	23	21	22	27	18	16	16	17
Part#4	18	16	20	19	16	18	14	14

Part#5	19	16	18	21	16	11	13	13
Part#6	28	16	21	21	14	13	17	18
Part#7	27	23	20	25	20	18	20	15
Part#8	23	14	21	22	20	15	15	14
Part#9	15	18	15	23	11	11	14	7
Part#10	24	20	23	22	20	16	15	17
Part#11	15	15	19	19	17	13	12	13
Part#12	24	22	21	21	17	18	16	18
Part#13	23	20	22	26	19	17	15	18
Part#14	24	18	23	26	20	20	20	15
Part#15	21	13	19	19	15	12	12	11
Part#16	24	15	21	20	20	15	14	17
Part#17	23	20	21	19	14	20	15	17
Total	330	300	344	366	285	258	257	247
Average	19	17	20	21	17	15	15	14

A Likert scale was used for the Emotional Spirituality Healthy Assessment. The participants average was nineteen for Part A which covered “General Formation and Discipleship,” for questions one to seven. The participants average was seventeen for Part B, Principle One, which covered “Look Beneath the Surface,” for questions one to six. The participants average was twenty for Principle Two, which covered “Break the Power of the Past,” for questions seven to twelve. The participants average was twenty-one for Principle Three, which covered “Live in Brokenness and Vulnerability,” for questions thirteen to nineteen. The participants average was seventeen for Principle Four, which covered “Receive the Gift of Limits,” for questions twenty to twenty-five. The participants average was fifteen for Principle Five, which covered “Embrace Grieving and Loss,” for twenty-six to thirty. The participants’ average was fifteen for Principle Six, which covered “Make Incarnation Your Model for Loving Well,” for questions thirty-one to thirty-five. The participants average was fourteen for Principle Seven,” for “Slow Down to Lead with Integrity,” for thirty-six to forty. (Table 4 and Table 5).

Table 5. Average totals for Emotionally Healthy Spirituality personal assessment

Emotionally Healthy Spirituality	
ASSESSMENT AVERAGE TOTALS: QUESTIONS TOTAL	
Part A General Formation and Discipleship 1 – 7	19 /28
Part B Principle 1 – Look beneath the Surface 1 – 6	17 /24
Principle 2 – Break the Power of the Past 7 – 12	20 /24
Principle 3 – Live in Brokenness and Vulnerability 13 – 19	21 /28
Principle 4 – Receive the Gift of Limits 20 – 25	17 /24
Principle 5 – Embrace Grieving and Loss 26 – 30	15 /20
Principle 6 – Make Incarnation Your Model for Loving Well 31 – 35	15 /20
Principle 7 – Slow Down to Lead with Integrity 36 – 40	14 /20

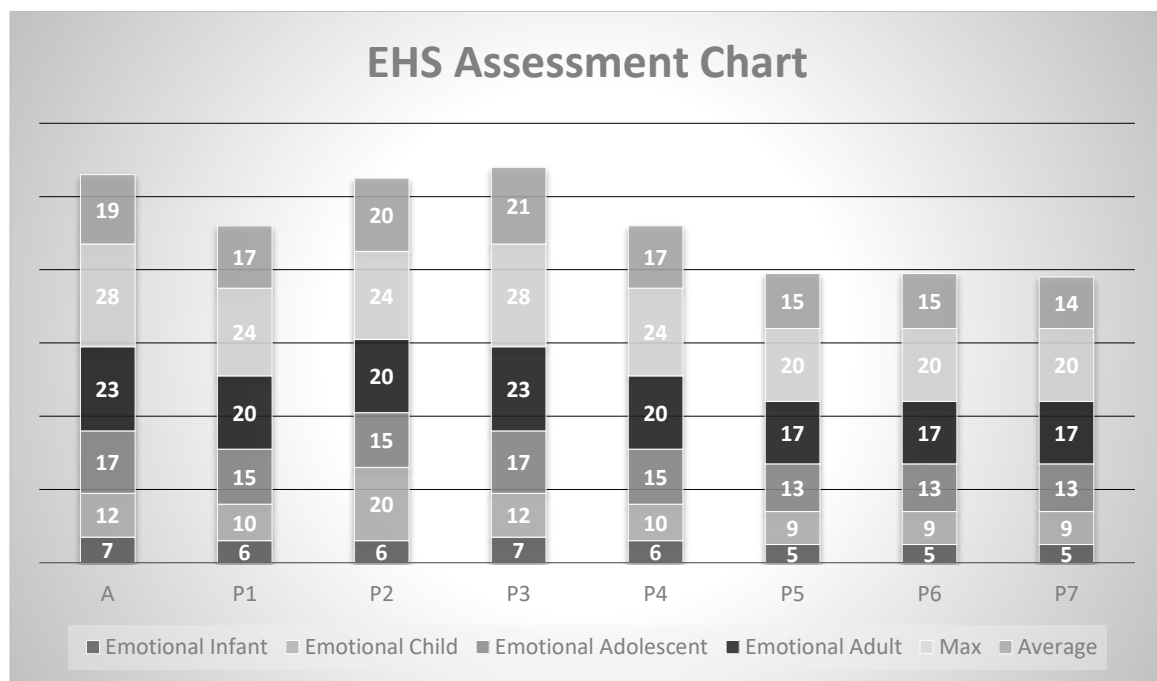


Figure 7. EHS assessment chart

The range of the score ranked the emotional maturity of the participant. The range measured from zero to eleven as an Emotional Infant, twelve to sixteen as an Emotional Child, seventeen to twenty-two as an Emotional Adolescent, and twenty-three to twenty-eight as an Emotional Adult. For Part A, “General Formation and Discipleship,” for questions one to seven. The range measured from zero to nine as an Emotional Infant, ten to fourteen as an Emotional Child, fifteen to nineteen as an Emotional Adolescent, and twenty to twenty-four as an Emotional Adult for Part B, Principle One, which covered

“Look Beneath the Surface,” for questions one to six. The range measured from zero to nine as an Emotional Infant, ten to fourteen as an Emotional Child, fifteen to nineteen as an Emotional Adolescent, and twenty to twenty-four as an Emotional Adult for Principle Two, which covered “Break the Power of the Past,” for questions seven to twelve. The range measured from zero to eleven as an Emotional Infant, twelve to sixteen as an Emotional Child, seventeen to twenty-two as an Emotional Adolescent, and twenty-three to twenty-eight as an Emotional Adult for Principle Three, which covered “Live in Brokenness and Vulnerability,” for questions thirteen to nineteen. The range measured from zero to nine as an Emotional Infant, ten to fourteen as an Emotional Child, fifteen to nineteen as an Emotional Adolescent, and twenty to twenty-four as an Emotional Adult for Principle Four, which covered “Receive the Gift of Limits,” for questions twenty to twenty-five. The range measured from zero to eight as an Emotional Infant, nine to twelve as an Emotional Child, thirteen to sixteen as an Emotional Adolescent, and seventeen to twenty as an Emotional Adult for Principle Five, which covered “Embrace Grieving and Loss,” for questions twenty-six to thirty. The range measured from zero to eight as an Emotional Infant, nine to twelve as an Emotional Child, thirteen to sixteen as an Emotional Adolescent, and seventeen to twenty as an Emotional Adult for Principle Six, which covered “Make Incarnation Your Model for Loving Well,” for questions thirty-one to thirty-five. The range measured from zero to eight as an Emotional Infant, nine to twelve as an Emotional Child, thirteen to sixteen as an Emotional Adolescent, and seventeen to twenty as an Emotional Adult for Principle Seven, which covered “Slow Down to Lead with Integrity,” for questions thirty-six to forty (Figure 7).

The description of each of the levels of emotional maturity (1) emotional infant; (2) emotional child; (3) emotional adolescent; (4) emotional adult is listed in Table 6 for an understanding of the difference between each emotional maturity level. After the scores were given to the participants, they were able to review their level of emotional maturity. I used their average to share with their overall collective average for emotional maturity as a focus group.

Table 6. Levels of emotional maturity

Levels of Emotional Maturity
Emotional Infant - I look for other people to take care of me emotionally and spiritually. I often have difficulty in describing and experiencing my feelings in healthy ways and rarely enter the emotional world of others. I am consistently driven by a need for instant gratification, often using others as objects to meet my needs. People sometimes perceive me as inconsiderate and insensitive. I am uncomfortable with silence or being alone. When trials, hardships, or difficulties come, I want to quit God and the Christian life. I sometimes experience God at church and when I am with other Christians, but rarely when I am at work or home.
Emotional Child - When life is going my way, I am content. However, as soon as disappointment or stress enter the picture, I quickly unravel inside. I often take things personally, interpreting disagreements or criticism as a personal offense. When I don't get my way, I often complain, throw an emotional tantrum, withdraw, manipulate, drag my feet, become sarcastic, or take revenge. I often end up living off the spirituality of other people because I am so overloaded and distracted. My prayer life is primarily talking to God, telling him what to do and how to fix my problems. Prayer is a duty, not a delight.
Emotional Adolescent - I don't like it when others question me. I often make quick judgments and interpretations of people's behavior. I withhold forgiveness to those who sin against me, avoiding or cutting them off when they do something to hurt me. I subconsciously keep records on the love I give out. I have trouble really listening to another person's pain, disappointments, or needs without becoming preoccupied with myself. I sometimes find myself too busy to spend adequate time nourishing my spiritual life. I attend church and serve others but enjoy few delights in Christ. My Christian life is still primarily about doing, not being with him. Prayer continues to be mostly me talking with little silence, solitude, or listening to God.
Emotional Adult - I respect and love others without having to change them or becoming judgmental. I value people for who they are, not for what they can give me or how they behave. I take responsibility for my own thoughts, feelings, goals, and actions. I can state my own beliefs and values to those who disagree with me—without becoming adversarial. I am able to accurately self-assess my limits, strengths, and weaknesses. I am deeply convinced that I am absolutely loved by Christ and, as a result, do not look to others to tell me I'm okay. I am able to integrate doing for God

and being with him (Mary and Martha). My Christian life has moved beyond simply serving Christ to loving him and enjoying communion with him.¹³

The participants all received the EHS Assessment in session five to ascertain their EHS score. The score was categorized with four ratings between emotional infant between (zero to eleven); emotional child between (twelve to sixteen); emotional adolescent between (seventeen to twenty-two); emotional adult between (twenty-three to twenty-eight). The questions from the assessment were forty-seven questions in total. Questions one through seven - Part A General Formation and Discipleship; Questions for Part B Principle One – Look Beneath the Surface, questions one through six; Principle Two – Break the Power of the Past, questions seven through twelve; Principle Three – Live in Brokenness and Vulnerability, questions thirteen through nineteen; Principle Four – Receive the Gift of Limits, question twenty through twenty-five; Principle Five - Embrace Grieving and Loss, questions twenty-six through thirty; Principle Six – Make Incarnation Your Model for Loving Well, questions thirty-one through thirty-five; Principle Seven – Slow Down to Lead with Integrity, questions thirty-six through forty.

For Part A the average score for the participants were nineteen out of twenty-eight – scored as an emotional adolescent (Figure 7 and Table 6); Principle One the average scores were seventeen out of twenty-four – scored as an emotional adolescent (Figure 7 and Table 6); Principle Two the average scores were twenty out of twenty-four – scored as an emotional adult (Figure 7 and Table 6); Principle Three the average scores were twenty-one out of twenty-eight– scored as an emotional adolescent (Figure 7 and Table 6); Principle Four the average scores were seventeen out of twenty-four – scored as an

¹³ Pete Scazzero and Warren Bird, *The Emotionally Healthy Church*, updated and exp. ed. (Grand Rapids, MI: Zondervan, 2009), 19.

emotional adolescent (Figure 7 and Table 6); Principle Five the average scores were fifteen out of twenty – scored as an emotional adolescent (Figure 7 and Table 6); Principle Six the average scores were fifteen out of twenty – scored as an emotional adolescent (Figure 7 and Table 6); Principle Seven the average scores were fourteen out of twenty – scored as an emotional adolescent (Figure 7 and Table 6).

Based upon the results of this assessment the average participant realized their overall emotional and spiritual health needed some improvement in regards to scoring as an emotional adolescent. However, the one scoring which resulted in Principle Two: Break the Power of Past, were scored as an emotional adult which suggest that the average participant is able to manage conflict with emotional and spiritual health, reconcile with others, and assist in preventing the abuse on power (Table 6).

Data Triangulation

The goal of the project was to train and educate the participants on the meaning and cause of conflict. In addition, the goal of the project was to attempt to increase the participants awareness of the causes of conflict and how conflict can lead to the abuse of power unless it is managed in an emotional and spiritually healthy way. Furthermore, the goal of project was to develop a leadership model to educate ways to use healthy conflict resolution methodologies to address and prevent the abuse of power within the church. There were four data collection methods: pre- and post-survey, project evaluation, conflict management style questionnaire, and conflict management formative questionnaire, and the emotional healthy spirituality questionnaire.

Findings

For the participant's understanding of conflict, 94% adequately defined conflict in the pre survey. Ninety-Four adequately defined conflict in the post survey. In reviewing the project evaluation, 94% of the participant's perception changed on conflict.

The second finding is that participants understanding of conflict management styles was that 29% adequately defined conflict management styles in the pre-survey. In the post-survey, 88% adequately defined conflict management styles and 94% discovered their conflict management styles. In the Conflict Management Formative Questionnaire, 61% understood how to use it to resolve conflict. Fifty-six percent of the participants discovered their conflict management style was collaboration; and 28% of the participants desired to improve on their current conflict management style of avoidance/avoiding conflict. The project evaluation revealed that 88% of the participants perception changed of their conflict management style; and 88% of the participants became aware in identifying their conflict management style.

The third finding was how participants define conflict resolution. In the pre-survey, 76% of the participants adequately defined conflict resolution. In the post-survey, 94% adequately defined conflict resolution; and 61% understood how to use their conflict management style to resolve conflict.

The fourth finding was reflective on how the participants define the abuse of power. In the pre-survey, 52% adequately defined the abuse of power. In the post-survey, 94% adequately defined the abuse of power. In the project evaluation, 94% of the participants perception of the abuse of power changed.

The fifth finding was reflective on participants awareness of unhealthy conflict resolution leading to the abuse of power. In the pre-survey, 76% were adequately aware that unhealthy conflict resolution can lead to the abuse of power. In the post-survey, 82% were adequately aware that unhealthy conflict resolution can lead to the abuse of power. In the project evaluation, 94% of the participants perception of healthy conflict resolution changed.

The sixth finding was reflective of participant's awareness of a healthy spiritual and emotional leader. In the pre-survey, 62% were adequately aware and able to describe a healthy spiritual and emotional leader. In the post-survey, 88% were adequately aware and able to describe a healthy spiritual and emotional leader. In the project evaluation, 88% of the participant's perception of a healthy spiritual and emotional leader changed.

Conclusion

The hypothesis of this project was if the leaders of New Hope Baptist Church can understand the difference between conflict and abuse of power then they would be able to address and prevent the abuse of power which would lead to implementing healthy conflict resolutions methodologies for a healthier emotional and spiritually mature congregation. The focus group was able to participant and engage with one another and the material being taught to assess their own perceptions, understanding, and awareness of conflict, the abuse of power, conflict management styles, healthy conflict resolutions, and spiritually and emotionally healthy leader.

This project created a leadership model for training leaders to understanding the difference between conflict and abuse of power which would lead them to address and

prevent the abuse of power in church. This project was able to educate leaders on the meaning of conflict and the causes of conflict, while allowing them to discover and understand their conflict management style. Conflict is an ever-present reality in human interactions; however, it is vital for leaders to understand their conflict management style so that they are able to manage conflict in healthier ways in the church.

This project was able to educate leaders in the church to examine the negative and unhealthy effects of the abuse of power in the church; and understand how to address and prevent the abuse of power through healthy conflict resolution methodologies. The focus group learned the importance of being healthy, emotionally and spiritually, and how this can have a direct effect on how conflict is handled in the church. The most beneficial was the centering moments of scripture and the power point lessons for the focus group. The least beneficial to the focus group although necessary were the questionnaires and assessments. Nonetheless, reading the journals of the participants provided insight into their answers on the questionnaires, and assessments, as well as thoughts from their group discussions. The participants learned about themselves in ways they never thought they would through their participation in this project. The responses on the project evaluation noted that most of the participants learned how they respond to conflict and how they can improve in becoming better at resolving conflict.

The limitation of the project included ensuring there was enough data to collect without overwhelming the participants. I think spreading out the data collection and making it more interactive would have been effective for the group. Overall, this project taught me how I should manage conflict in more healthier ways, personally and professionally. In addition, this project changed my view of Moses, while giving me a

deeper understanding of his spiritual formation as a model for leaders to become emotionally and spiritually healthy.

APPENDIX A
PRE- AND POST-SURVEY

Participate # _____

PRE-SURVEY POST-SURVEY

PLEASE READ THE QUESTIONS BELOW CAREFULLY AND RESPONSE TO ALL OF THE QUESTIONS APPROPRIATELY

Please take the time to complete this pre & post survey. In accordance with your consent form, your identity will be kept private and confidential. Your name is not required on the survey. Your participation is truly appreciated!

Instructions: Please fill in or circle the appropriate response

1. How do you define conflict?
2. How you define conflict management styles?
3. How would you define conflict resolution?
4. How would you define abuse of power?
5. What are some ways a person could be healed from the abuse of power?
6. How can unhealthy conflict resolution lead to abuse?

7. Describe a healthy spiritual and emotional leader?
8. Describe an example of healthy conflict resolution between people in church
9. What is forgiveness?
10. Describe an example of forgiveness in church

APPENDIX B
PRE-TEST SURVEY RESULTS

Participant Number One
1. When people disagree
2. Don't know
3. Don't know
4. When a leader thinks there is no other way but their way
5.
6. When a leader is trying to keep friendship with one of the parties in conflict
7. Someone who prays first and tries to come up with a good solution
8.
9. When you honestly forgive someone who has wronged you
10.

Participant Number Two
1. Disagreement
2. Different ways to handle conflict
3. Solution to a conflict
4. Taking advantage of a situation
5. Prayer and a change of heart
6. Not seeing the other persons point of view and not trying to see it
7. One that can disagree and also see the other side
8. People not agreeing but also seeing the other side of the situation and be willing to resolve the conflict
9. Letting go of a hurt
10. Letting someone know you forgive them even if they are not sorry

Participant Number Three was not available to participate in the pre-test survey.

Participant Number Four
1. Disagree
2. The boss sees it his or her way
3. Let's work it out
4. My way or no way
5.
6.
7. TD Jakes, Martin Luther King
8.
9. Just let it go
10.

Participant Number Five
1. Disagreement between two or more parties
2. Argumentative and walking away
3. Talking about it peacefully and compromise
4. One who will not listen nor compromise
5. Change your surroundings, get away from the abuser

6. Willing party may want to abuse you or will not try to get to a healthy resolution
7. One who listens and try to come to a peaceful solution
8. Talk the situation over and compromise
9. To agree on healthy situation to the problem and hold no grudges
10. Don't know

Participant Number Six
1. Tension or disagreement between two individuals
2. The way one handles situations and dealing with tension
3. How one solves the situation at hand
4. Using your authority or position to bully, belittle or demean someone
5. Being open about the offense expressing to the person how the situation made them feel
6. Allowing one party to feel they are allowed to act that way
7. Someone who has dealt with their own personal issues not allowing their issues to effect relationships
8. Resolving the situation between the two of them
9. No longer ill feelings towards someone or situation release the situation or person
10. Restoring and reconciliation

Participant Number Seven
1. Differences in opinions ideas or points of view
2. Ways to handle conflict
3. Model in which to use to resolve conflict situations
4. An imbalance of power or authority used to get personal results that are not beneficial to the greater good.
5. Prayer, counseling, awareness willingness to change
6. When there is an imbalance of power
7. Open, an ability to manage emotions and conflict and being honest
8. Willingness to communicate effectively openly and honestly
9. Willing to move on without hard feelings toward that individual that wronged you
10. When someone says something that hurts your feelings, you tell them you forgive them and move on

Participant Number Eight
1. When two people disagree
2. Comprise and collaboration
3. When two can comprise agree or disagree
4. When one is always right not respectful of others opinion
5. Prayer, talking and listening
6. Disrespectful, arrogant, using power over each other
7. Prayer leader always open
8. Prayer admitting when you are wrong
9. Letting go of the hurt and pain
10. Talk to each other pray for one another.

Participant Number Nine
1. When two or more parties cannot agree on any given topic
2. The manner in which one deals with conflict
3. Come to a mutual agreement on an issue
4. When a person wants their authority in everything they say and do just because they have a title
5. Prayer, discussing how they feel with the abuser, sending a letter to the abuser
6. If not addressed the abuse may continue to happen
7. A person who is kind, respectful, prayerful and a good listener and attempts to resolve issues in a professional manner
8. Member approaches another member in a brotherly/sisterly manner asking to talk to discuss an issue or concern
9. The act of telling another that you have left the past behind and mean it
10. When a member accepts a situation in the past as being over and offers a hug or other gesture or an act of kindness to the other member

Participant Number Ten
1. Disagreement among members
2. Different ways to reach solutions
3. Coming to agreement between parties who disagree
4. Thinking you are in total control
5. Prayer and respecting others opinion
6. However it is handled maybe in the wrong type of way
7. Loving, caring and respectful of others
8. Coming to an agreement or compromise
9. Not holding anything against someone else
10. Healing and settling differences in a loving manner

Participant Number Eleven
1. When someone disagrees
2. When you disagree and say “ I’m in charge”
3. When whoever is disagreeable comes to a decision
4. When you always say, “well I’m in charge”
5. Well it depends on the person
6. If things get out of control and someone strikes the other
7. It is someone who really believes in the word of God and not always saying who they are
8.
9. When someone mistreats you and then say I am sorry from the heart
10. Hard to Say

Participant Number Twelve
1. When two people disagree on an issue
2. The way you handle conflict

3. When you can agree to disagree
4. When your ways are the only way
5. Delegate and be open to other people's suggestions
6. It can cause resentment
7. Open, honest and willing to listen
8. After the meeting everyone agrees to move forward with the majority
9. When you accept someone back that hurt you for restoration or agreement not to hold a grudge.
10. When you accept someone has done wrong and left the church but is able to come back and with time restored back to the position they left or loss.

Participant Number Thirteen
1. Disagreement, disruption between people or groups
2. How people settle conflict or disagreements between each other. Everyone has a usual style or approach that works for them
3.
4.
5. Open communication
6. Not much more to say content with intent to harm others
7. Open and honest
8.
9. Make mistakes but heal
10. Talking, forgiving and restoring the relationship as if nothing ever occurred to break it up

Participant Number Fourteen
1. Disagreements
2. Listening
3. After listening and considering discussions
4. Saying your way is the only way
5. Listening to their point of view
6. People will leave
7. Be willing to listen and back up what is said using God's words
8. Listening to all sides
9. Letting go of hard feelings
10. Saying I am sorry and praying

Participant Number Fifteen
1. A subject or problem between one
2. The way you think about a situation
3. What to do about your conflict
4. When somebody abuses their authority
5. Praying and talking to a professional about the subject matter
6.
7. Someone who is a godly person and knows how to lead

8.
9. When you recognize that a person was wrong, and you forgive their wrongdoing
10.

Participant Number Sixteen
1.
2.
3.
4. When someone knows everything
5.
6.
7. When a person is willing to show love, and respect to others
8. Do not know
9. When someone is willing to forgive and move on
10. When someone does not speak to you, look you in your face

Participant Number Seventeen
1. A problem or tension between people
2. Ways of dealing with problems or tension between others
3. Resolving problems and or tension between others
4. Using your position to take advantage of others
5. Forgiving the abuser
6. One takes advantage of another
7. Someone who is able to get others to a good place without taking advantage
8. People learned to love one another
9. Not holding the wrong someone has done against them
10. God forgives us of our sins

APPENDIX C
POST-TEST SURVEY RESULTS

Participant Number One
1. Find ways to resolve a dispute
2. Find different ways to handle conflict
3. What works to resolve the conflict
4. To misuse power to make friends and agree with both sides of those in conflict
5.
6. When you take sides with one of the parties involved without listening to the others
7. Someone who listen to all parties involved and try to resolve the problem quickly and effectively
8.
9. When you totally and wholeheartedly forgive someone, who has done you wrong
10. When you go to the person that wrong you and if that does not work take someone with you the next time.

Participant Number Two
1. A disagreement
2. Ways conflict are described
3. Ways to resolve conflict
4. Someone taking advantage of their situation and authority
5. Prayer
6. Someone thinking they are right without a resolution
7. One that prays and spend quality time listening to God
8. Coming to an agreement without arguing
9. Letting go of an offense
10. Going to a person asking for forgiveness

Participant Number Three
1. When conflict arise, I try to maintain the relationship
2. I am a collaboration or owl
3. My style is to get to a peaceful agreement
4. My way or the highway
5. To talk and show them how they abuse their power or leadership
6. No one is happy with the decision
7. One who is one with the Lord and with their own emotions
8. Should we have two church services? And we decide to have three 8:00 a.m., 10:00 a.m., and 4:00 p.m. services
9. It is letting go of the hurt and never bring it up or talking about it again
10. Jesus died on the cross for our past, present and future sins

Participate Four
1. To Deal with a person
2. Deal with work
3. Work it out

4.
5. Have a talk with God
6. Yes
7. Martin Luther King
8. To come to an agreement
9. To let it go
10. Come to someone and say let us start over

Participant Number Five
1. The difference of opinion or understanding between individuals
2. How one deals with conflict
3. What you do in case there is a conflict
4. One who think he or she is always correct
5. Slow down consider others opinions, pray and get advice from good sound minded Christian
6.
7.
8.
9.
10.

Participant Number Six
1. Conflict is tension disagreement between self and or others
2. I define conflict management style as the way one may manage conflict whether taking it on or avoiding
3. Conflict resolution is steps taken to resolve a situation with others
4. Abuse of power is when a conflict is unresolved and someone uses their power to hurt, belittle, and threaten.
5. Ways someone can be healed from abuse of power is the communication and collaborative effort from all parties to reach a solution.
6. Unhealthy conflict resolutions lead to abuse of power if left unresolved one may use it against one other
7. A healthy spiritual and emotional leader is someone with a balance life who has or is healing from past; someone loving and true to self
8. A healthy conflict resolution between church people collaborative effort to work together to find best solution
9. Forgiveness is letting go of an offense as if it has never happened
10. Forgiveness in church is like restoring someone back in the church who has fallen away.

Participant Number Seven
1. A difference in opinion and ideas
2. There four ways that one can handle conflict accommodate, compete, avoid or collaboration
3. Creatively looking at many ways to resolve conflict

4. What a person in a position of power or perceived to be in power takes advantage of the person they have power over
5. Having courage to comfort the abuser if it is not a safety issue, other examples, pray, self-care, transparency
6. Lack of respect, not open to others opinions, lack of effective communication
7. Open communication, builds trust, promotes mutual respect, effective listener
8. The ability to talk through disagreement and move forward
9. To behave as if the conflict has never happened
10.

Participant Number Eight
1. Disagreement
2. Compromising and collaborating
3. Come to an agreement to what is good for the whole
4. Lord over someone
5. Prayer
6. Misuse other people exerting power over
7. Communication, listening, empathy
8. Prayer, compromise
9. Letting go as if it never happened
10. Love that person, in spite of

Participant Number Nine
1. A situation where two or more persons cannot agree
2. The manner in which one handles conflict
3. A process of resolving dispute or disagreement
4. When someone commits an unlawful act while serving in an official capacity which affects their performance of duties
5. Prayer and mediation
6. If not addressed, the abuser will continue to unwanted behavior
7. One who listens and is objective
8. When two or more disagree but mutually agree to respect their differences after having communicated and listened to each other's point of view.
9. The act of letting go of a hurt or wrongdoing
10. Praying for the wrongdoing of another

Participant Number Ten
1. Disagreement between parties
2. A way to resolve conflict you are comfortable with
3. Proper strategy to come to agreeable compromise
4. Controlling and selfish
5. Prayer and scripture
6. Want things to be done your way
7. Confident and friendly spends time in prayer
8. Forgiveness

9. Not holding on to a hurt, pain, being done wrong and letting go
10. Two enemies becoming friends

Participant Number Eleven
1. When you and someone cannot agree or something
2. When you are the leader of a group and you cannot come to an agreement you can say, "well I am in charge"
3. Listen to what everyone has to say and work it out
4. When you always say well, "I am in charge"
5. When you need to take it over and come to an agreement or the leader should go home and pray
6.
7. A healthy and emotional leader has to have patience
8. When you calm yourself and others and everyone pays attention
9.
10.

Participant Number Twelve
1. Is disagreement with another person
2. Competing and compromising
3. Coming to a win and with the other person
4. It my way or the highway
5. Allowing God to speak into their life and get their affirmation from God
6. It causes bitterness and resentment
7.
8. Agreeing to disagree and continue to work in ministry
9. Look over an offense
10. Agreeing to continue to work peacefully in ministry

Participant Number Thirteen
1. Disagreements and differences of opinions
2. How different people resolve conflict between each other or groups
3. Coming to an agreement to move forward when there is a difference of opinion or disagreement
4. When one person takes advantage of another usually due to a power difference.
5. The abuser acknowledges that they wronged the person or group and asking for forgiveness.
6. Yes
7. One that is open to the opinions or others and growing as person
8.
9. Total reconciliation
10. Rev. Williams and church before he passed

Participant Number Fourteen
1. A disagreement

2. Avoiding turtle
3. An agreement by all parties
4. Not listening to all sides before making a decision
5. Prayer, prayer
6. By not seeking resolution someone will then proceed to continue unhealthy path
7. Seek conflict resolution
8. Meet together, pray and ask for God's guidance
9. Letting go of malice toward your brother or sister
10. Praying and asking the Lord for healing

Participant Number Fifteen
1. Disagreement between two people, a group or origination
2. This is when you look at yourself and to see how you handle conflicting situations
3. How to resolve a situation
4. This is when a person in a leadership position does something for their own personal gain
5. Prayer
6.
7.
8. Get the party together and talk out their problems and try to come up with a solution
9. When someone does you wrong; and you forgive them
10.

Participant Number Sixteen
1. When someone disagrees
2. When you are able to manage conflict
3. When getting everyone together to work things out
4. When you are the only one right and everyone else is wrong
5. Do not know
6. When you cannot come together
7.
8.
9.
10.

Participant Number Seventeen
1. An escalation of a disagreement between two people
2. Different ways of dealing with conflict
3. Coming to an agreement about an issue
4. Taking advantage of another person because of your position
5. Taking back ownership of self not letting an issue get the best of you not letting others control you

6. It can cause a person to take the wrong direction
7. One who helps others resolve conflict
8. Someone wanted to stop coming to church they changed their mind
9. Get to a place like it never happened
10. When you are restored with someone you stopped associating with

APPENDIX D

PROJECT EVALUATION RESULTS

Participant Number One	
1. Yes	1
2. Yes	1
3. Yes	1
4. Yes	1
5. Yes	1
6. Yes	1
7. Learn in detailed about conflict and forgiveness	1
8.	
9.	
10. Different ways to handle conflict	1
11.	
	9

Participant Number Two	
1. Yes	1
2. Yes	1
3. Yes, I look at it a different way now	1
4.	1
5. Yes, I did not realize there was a healthy resolution	1
6. Yes, I need to work on my emotional health	1
7. To learn where I need to work on me	1
8.	1
9. It was a great project	1
10. How I need to improve in a lot of areas spending time with God	1
11. I am a work in progress	1

Participant Number Three	1
1. Yes	1
2. Yes	1
3. Yes	1
4. Yes	1
5. Yes	1
6. Yes	1
7. Listening to the others growth	
8. Writing the responses	
9. More interacting	
10. I learned I still have a long way to go	
11. Be more open to God	

Participant Number Four	
1. Yes	
2. Yes	

3. Yes	
4. Yes	
5. Somewhat	
6. Yes	
7. To Hear the side of others	
8. Knowing myself	
9.	
10. How to deal with others	
11. I have to change my ways	

Participant Number Five	
1. Very Little, I try to understand both sides of opinions	
2. More aware of others	
3. I am more interested in other's opinions	
4. No awareness of abuse of power	
5. Yes	
6. Yes	
7.	
8.	
9.	
10.	

Participant Number Six	
1. Yes	
2. Yes	
3. Yes	
4. Yes	
5. Yes	
6. Yes	
7. The part about forgiveness and reconciliation	
8.	
9.	
10. My conflict management style and conflict resolutions	
11. Ways to deal with conflict with others and myself taking time to step back and thinking before I respond	

Participant Number Seven	
1. No – however, I am more deliberate or intentional about using the most effective conflict management style	
2. Yes – more intentional	
3. Yes	
4. Yes	

5. Yes – importance of being emotionally healthy	
6. Yes	
7. Thinking through conflicts and how to handle conflicts	
8. n/a	
9. n/a	
10. To reflect and meditate on the word of God and in more practical ways	
11. To apply the work more personally	

Participant Number Eight	
1. Yes	
2. Yes	
3. Yes	
4. Yes	
5. Yes	
6. Yes	
7. Learning to look at myself	
8.	
9. More exercises	
10. How to be a conflict resolver	
11. Need to spend more time with God	

Participant Number Nine	
1. Yes	
2. Yes	
3. Yes	
4. Yes	
5. Yes	
6. Yes	
7. Discussion on various scriptures	
8.	
9. God project and were spent time together	
10. That I can improve my conflict management style	
11. That avoidance is not healthy and I need to pray more, wait for God to answer and trust his word.	

Participant Number Ten	
1. No	
2. Yes	
3. I am still willing to resolve conflict	
4. Yes, it is not hard to detect	
5. Yes	

6. Yes, it is a good goal to achieve	
7. Everything	
8. Nothing	
9. The time it consumes	
10. It was enjoyable	
11. I have strengths and weakness	

Participant Number Eleven	
1. No, I think I try to come to agreements	
2. I am not sure	
3. No	
4. Yes	
5. No	
6. No	
7. More learning to listen and pay attention	
8.	
9. I am not sure	
10. I am not sure	
11. That I enjoy dealing and learning from others	

Participant Number Twelve	
1. Yes, I am more open to try different styles	
2. Yes	
3. Yes	
4. n/a	
5. Yes	
6. Yes	
7.	
8. A lot of information	
9. Add more days	
10. Patience	
11. To be more patience	

Participant Number Thirteen	
1. Yes	
2. Yes	
3. Yes	
4. Yes	
5. Yes	
6. Yes	
7. Learning about others and myself	
8. Used more time to reflect	

9.	
10. I learned a lot about how conflict was managed in the Bible	
11. This has helped me to be able to get an extensive biblical perspective	

Participant Number Fourteen	
1. Yes	
2. Yes	
3. Yes	
4. No	
5. Yes	
6. Yes	
7. Learning to not avoid conflict but be involved to get a resolution	
8. None	
9. I cannot think of any	
10. Never to be the avoiding turtle. I need to work on being the avoiding turtle for my conflict management style	
11. I must step up and be counted	

Participant Number Fifteen	
1. Yes	
2. Yes	
3. Not sure	
4. Yes	
5. Yes	
6.	
7. Interacting with the group and coming up with a solution	
8. All of the subject will be a learning process	
9.	
10. About pray one on one with God	
11. I have a lot to learn	

Participant Number Sixteen	
1. Yes	
2. Yes	
3. Yes	
4. Yes	
5. Yes	
6. Yes	
7. Learning about conflict	
8. It was very good	
9.	
10. More about myself	

11.	

Participant Number Seventeen	
1. Yes	
2. Yes	
3. Yes	
4. Yes	
5. Yes	
6. Yes	
7. Learning the meaning of conflict and different conflict styles and conflict resolution	
8. My answers	
9. Becoming better at handling conflict	
10. Conflict resolution styles	
11. I am not good at conflict resolution	

APPENDIX E

CONFLICT MANAGEMENT FORMATIVE QUESTIONNAIRE

Conflict Management Formative Questionnaire

Please check or circle one response that best describes you. Be honest and be self-reflective.

There are no right or wrong answers

Participate # _____

Date: _____

	Not very like me				Very like me
	1	2	3	4	5
1. I can think of several different ways to deal with a disagreement					
2. I have thought about how I normally respond to conflicts					
3. I feel good about how I handle most conflicts or disagreements					
4. The ways I try to resolve conflicts usually work for me					
5. I respond to different disagreements differently					
6. In an argument, I try to understand the other person's point of view					
7. When someone is upset with me, I try to find out why					
8. If two friends are arguing, I try to understand both sides of the argument					
9. I try to figure out if someone is arguing just because they're in a bad mood					
10. Instead of jumping to conclusions, I try to figure out why there's a disagreement					
11. I try to understand if a disagreement is caused by a misunderstanding.					
12. When I am upset at a friend, I avoid talking to him or her.					
13. I try to find win-win solutions to disagreements					
14. When I disagree with someone, I talk about how I feel and listen to them talk about how they feel					
15. When I'm involved in a disagreement, I stop and think about what I should say or do					
16. During a disagreement I try to find a compromise					
17. If I am angry with someone, I try to stay calm when we're talking					
18. I try to win every argument, even if I lose friends over it.					

19. When I disagree with someone, I try to talk it through with them.	
20. When I disagree with someone, I defend my position but I don't put the other person down in the process.	
21. During an argument, I often say things that I later regret.	

APPENDIX F
DEMOGRAPHIC QUESTIONNAIRE



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4501 Denlinger Road • Dayton, Ohio 45426 • p: 937.529.2201

Demographic Questionnaire

1. Age_____
2. Sex (Male or Female)
3. Length of Membership at New Hope Baptist Church
4. Is your family also a member of New Hope Baptist Church, YES OR NO
5. Ministry Area which you serve_____
6. Current Ministry Leader/Officer of the Church, YES OR NO, If Yes then what role_____
7. Previous Ministry Leader/Officer of the Church. YES or NO, If Yes then what role_____
8. Have you ever left New Hope Baptist Church, Yes or No
9. If you ever left New Hope Baptist Church, how long were you gone? Have you return? YES or NO
 - a. When you left New Hope Baptist Church, did your family leave as well?
YES or NO

THANK YOU FOR YOUR COOPERATION AND YOUR TIME.

Spirit Led, Renewing the Church!

APPENDIX G

HUMAN RESEARCH SUBJECT CONSENT FORM



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Human Research Subject Consent Form

Project Title: A Leadership Model for Conflict Resolution to Prevent the Abuse of Power in the Church

Project Director: Pastor David M. Nelson

Institution: United Theological Seminary

Name of participant: _____
Please print first & last name

Please read and initial each section below.
Your initials indicate you have read and understand each section.

The Research Project

_____ This project is designed to examine conflict management styles and develop a leadership model of conflict resolution to prevent the abuse of power at New Hope Baptist Church. The research question is: How can the leaders of New Hope Baptist Church learn about Conflict Management Styles to implement healthy conflict resolution to prevent the abuse of power.

Expectations of the Human Research Subject

_____ After my consent to participate in the study, I will complete a Pre-Survey that will provide initial input for the project. I will also complete my weekly journal entries. Each week I will participate in a different phase of the project. The phases will include an orientation, forum discussions, an Inter-personal exercise, spiritual narratives, a post-survey, and an overview assessment survey.

Consent

_____ I agree to participate in this project as a human research subject. I understand that at any point in this project I can withdraw my participation without explanation. I understand that if I elect to withdraw my participation it will have no effect on my

membership at New Hope Baptist Church. I understand that I will not be compensated for my participation as a human research subject for this project.

Confidentiality

_____ I understand that this consent form, questionnaires, surveys and other collected data will be maintained and stored in strict compliance with privacy in Rev. Nelson's locked file cabinet his home office, located in Copley, OH. All electronic data will be deleted, and all paper data collected will be shredded after the final examination of the dissertation. The Project Director will be the only one with access to the information.

Risks for Human Research Subjects

_____ I do not foresee any risks in taking part of this research. I understand that my responses will be covered in anonymity and no one will be able to deduce from my responses my exact identity. If the project director chooses to use quotes from my feedback, it will be anonymous. My contributions to the study will be safeguarded from public view for the duration of the study.

Benefits of the Study

_____ I understand that the benefits of participating in this research would be an is a greater awareness of conflict management styles and the healthy implementation of conflict resolution to prevent the abuse of power in ministry. Also, the groups will have an opportunity to building relationships and implement healthy conflict resolution tools within the groups with people they may not necessarily interact with each week.

_____ I offer my participation voluntarily and without coercion.

If you have any questions: Please contact Pastor David M. Nelson directly at: 330-903-2215

I agree that by signing this consent form, I acknowledge that I have read, understand and agree with the terms as a human research subject. Even though this consent form bears my signature, I understand I have the right to withdraw entirely without explanation and at any time.

Human subject research signature

Date

Project Director signature

Date

Spirit Led, Renewing the Church!

APPENDIX H
CONFLICT MANAGEMENT STYLE SURVEY

Participate: _____

What's Your Conflict Management Style?

Instructions: Listed below are 15 sentences. Each strategy provides a possible strategy for dealing with conflict.

Give each a numerical value (**1=Always, 2=Very often, 3=Sometimes, 4=Not very often, 5=Rarely, if ever**)

Don't answer as you think you should, answer as you actually behave.

- _____ a. I argue my case with peers, colleagues, and coworkers to demonstrate the merits of the position I take.
- _____ b. I try to reach compromises through negotiation.
- _____ c. I attempt to meet the expectation of others.
- _____ d. I seek to investigate issues with others in order to find solutions that are mutually acceptable.
- _____ e. I am firm in resolve when it comes to defending my side of the issue.
- _____ f. I try to avoid being singled out, keeping conflict with others to myself.
- _____ g. I uphold my solutions to problems.
- _____ h. I compromise in order to reach solutions.
- _____ i. I trade important information with others so that problems can be solved together.
- _____ j. I avoid discussing my differences with others.
- _____ k. I try to accommodate the wishes of my peers and colleagues.
- _____ l. I seek to bring everyone's concerns out into the open in order to resolve disputes in the best possible way.
- _____ m. I put forward middle positions in effort to break deadlocks.
- _____ n. I accept the recommendations of colleagues, peers, and coworkers.
- _____ o. I avoid hard feelings by keeping my disagreements with others to myself.

Scoring: The 15 statements you just read are listed below in five categories. Each category contains the letters of three statements. Record the number you placed next to each statement. Calculate the total under each category.

Style				Total
Competing/Forcing Shark	a. _____	e. _____	g. _____	_____
Collaborating Owl	d. _____	i. _____	l. _____	_____
Avoiding Turtle	f. _____	j. _____	o. _____	_____
Accommodating Teddy	c. _____	k. _____	n. _____	_____
Bear				
Compromising Fox	b. _____	h. _____	m. _____	_____

Results

My dominant style is

_____ (Your lowest score)

My back-up style is

_____ (Your second lowest score)

Conflict Management Styles

The Competing Shark

- Sharks use a forcing or competing conflict management style
- Sharks are highly goal-oriented
- Relationships take on a lower priority
- Sharks do not hesitate to use aggressive behavior to resolve conflicts
- Sharks can be autocratic, authoritative, and uncooperative; threatening and intimidating
- Sharks have a need to win; therefore others must lose, creating win-lose situations
- Advantage: If the Shark's decision is correct, a better decision without compromise can result
- Disadvantage: May breed hostility and resentment toward the person using it
- Appropriate times to use a Shark style
 - When conflict involves personal differences that are difficult to change
 - When fostering intimate or supportive relationships is not critical
 - When others are likely to take advantage of noncompetitive behavior
 - When conflict resolution is urgent; when decision is vital in crisis
 - When unpopular decisions need to be implemented

The Avoiding Turtle

- Turtles adopt an avoiding or withdrawing conflict management style
- Turtles would rather hide and ignore conflict than resolve it; this leads them uncooperative and unassertive
- Turtles tend to give up personal goals and display passive behavior creating lose-lose situations
- Advantage: May help to maintain relationships that would be hurt by conflict resolution
- Disadvantage: Conflicts remain unresolved, overuse of the style leads to others walking over them
- Appropriate times to use a Turtle Style:
 - When the stakes are not high or issue is trivial
 - When confrontation will hurt a working relationship
 - When there is little chance of satisfying your wants
 - When disruption outweighs benefit of conflict resolution
 - When gathering information is more important than an immediate decision
 - When others can more effectively resolve the conflict
 - When time constraints demand a delay

The Accommodating Teddy Bear

- Teddy Bears use a smoothing or accommodating conflict management style with emphasis on human relationships
- Teddy Bears ignore their own goals and resolve conflict by giving into others; unassertive and cooperative creating a win-lose (Bear is loser) situation
- Advantage: Accommodating maintains relationships
- Disadvantage: Giving in may not be productive, Bear may be taken advantage of
- Appropriate times to use a Teddy Bear Style
 - When maintaining the relationship outweighs other considerations
 - When suggestions/changes are not important to the accommodator
 - When minimizing losses in situations where outmatched or losing
 - When time is limited or when harmony and stability are valued

The Compromising Fox

- Foxes use a compromising conflict management style; concern is for goals and relationships
- Foxes are willing to sacrifice some of their goals while persuading others to give up part of theirs
- Compromise is assertive and cooperative-result is either win-lose or lose-lose
- Advantage: Relationships are maintained and conflicts are removed
- Disadvantage: Compromise may create less than ideal outcome and game playing can result
- Appropriate times to use a Fox Style
 - When important/complex issues leave no clear or simple solutions
 - When all conflicting people are equal in power and have strong interests in different solutions
 - When there are no time restraints

The Collaborating Owl

- Owls use a collaborating or problem confronting conflict management style, valuing their goals and relationships
- Owls view conflicts as problems to be solved, finding solutions agreeable to all sides (win-win)
- Advantage: Both sides get what they want and negative feelings eliminated
- Disadvantage: Takes a great deal of time and effort
- Appropriate times to use an Owl Style
 - When maintaining relationships is important
 - When time is not a concern
 - When peer conflict is involved
 - When trying to gain commitment through consensus building
 - When learning and trying to merge differing perspectives

APPENDIX I
PROJECT EVALUATION

Is it Conflict or Abuse: A Leadership Model to Understand Conflict Management Styles and Conflict Resolution to prevent the Abuse of Power

Participate# _____

Date: _____

Project Evaluation

1. Has your perception of your conflict management style changed through participation in this project?

2. Has your awareness of identifying your conflict management style improved through participation in the project?

3. Has your perception of conflict changed through participation in this project?

4. Has your perception of the abuse of power changed through participation in this project?

5. Has your perception of healthy conflict resolution changed through your participation in this project?

6. Has your perception changed of a health emotional spiritual leader?
7. During this process what was of most benefit to you?
8. What was the least beneficial to you?
9. What improvements can be made to make this project more effective?
10. What did you learn through this process?
11. What did you learn about yourself?

APPENDIX J

CONFLICT MANAGEMENT STYLES ASSESSMENT

Conflict Management Styles Assessment

Please **CIRCLE ONE** response that best describes you. Be honest, this survey is designed to help you learn about your conflict management style. There are no right or wrong answers!

Name _____ Date _____

	Rarely	Sometimes	Often	Always
1. I discuss issues with others to try to find solutions that meet everyone's needs.	1	2	3	4
2. I try to negotiate and use a give-and-take approach to problem situations.	1	2	3	4
3. I try to meet the expectations of others.	1	2	3	4
4. I would argue my case and insist on the advantages of my point of view.	1	2	3	4
5. When there is a disagreement, I gather as much information as I can and keep the lines of communication open.	1	2	3	4
6. When I find myself in an argument, I usually say very little and try to leave as soon as possible.	1	2	3	4
7. I try to see conflicts from both sides. What do I need? What does the other person need? What are the issues involved?	1	2	3	4
8. I prefer to compromise when solving problems and just move on.	1	2	3	4
9. I find conflicts exhilarating; I enjoy the battle of wits that usually follows.	1	2	3	4
10. Being in a disagreement with other people makes me feel uncomfortable and anxious.	1	2	3	4
11. I try to meet the wishes of my friends and family.	1	2	3	4
12. I can figure out what needs to be done and I am usually right.	1	2	3	4
13. To break deadlocks, I would meet people halfway.	1	2	3	4
14. I may not get what I want but it's a small price to pay for keeping the peace.	1	2	3	4
15. I avoid hard feelings by keeping my disagreements with others to myself.	1	2	3	4

Source: Reginald (Reg) Adkins, Ph.D., Elemental Truths. <http://elementaltruths.blogspot.com/2006/11/conflict-management-quiz.html>

Scoring the Conflict Management Styles Assessment

As stated, the 15 statements correspond to the five conflict management styles. To find your most preferred style, total the points for each style. The style with the highest score indicates your most commonly used strategy. The one with the lowest score indicates your least preferred strategy. However, all styles have pros and cons, so it's important that you can use the most appropriate style for each conflict situation.

Style Corresponding Statements: Total:

Collaborating (questions 1, 5, 7): _____

Competing: (questions 4, 9, 12): _____

Avoiding: (questions 6, 10, 15): _____

Accommodating: (questions 3, 11, 14): _____

Compromising: (questions 2, 8, 13) _____

★ My preferred conflict management style is: _____

★ The conflict management style I would like to work on is: _____

How can I practice this conflict management style?

Brief Descriptions of the Five Conflict Management Styles

Keep in mind that one style of conflict management is not necessarily better than another; each style has pros and cons, and each can be useful depending on the situation. This assessment is intended to help you identify your typical response to conflict, with the goal that when you encounter future conflicts, you will be aware of not only your instinctive reaction, but also the pros and cons of that reaction for the specific situation. Furthermore, you will also be aware of the other styles of conflict management that you could draw on to resolve the situation, if one of the other styles is more appropriate for the current situation.

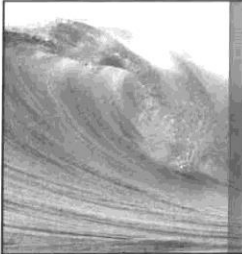
	Owl	Collaborating	Owls highly value both their goals and their relationships. They view conflict as a problem to be solved and seek a solution that achieves both their goals and the goals of the other person. Owls see conflicts as a means of improving relationships by reducing tensions between two persons. They try to begin a discussion that identifies the conflict as a problem, and strive to resolve tensions and maintain the relationship by seeking solutions that satisfy both themselves and the other person.
	Turtle	Avoiding	Turtles tend to value avoiding confrontation more than either their goals or relationships. They often find it easier to withdraw from a conflict than to face it. This might even include completely giving up relationships or goals that are associated with the conflict.
	Shark	Competing	Sharks typically value their goals over relationships, meaning that if forced to choose, they would seek to achieve their goals even at the cost of the relationship involved. Sharks are typically more concerned with accomplishing their goals than with being liked by others. They might try to force opponents to accept their solution to the conflict by overpowering them.
	Teddy Bear	Accommodating	Teddy Bears typically value relationships over their own goals; if forced to choose, Teddy Bears will often sacrifice their goals in order to maintain relationships. Teddy Bears generally want to be liked by others, and prefer to avoid conflict because they believe addressing it will damage relationships. Teddy Bears try to smooth over conflict to prevent damage to the relationship.
	Fox	Compromising	Foxes are moderately concerned with both their goals and their relationships with others. Foxes typically seek a compromise; they give up part of their goals and persuade the other person in a conflict to give up part of their goals. They seek a conflict solution in which both sides gain something; the middle ground between two extreme positions. They are willing to sacrifice part of their goals in order to find agreement for the common good.

Adapted from: Conflict Management Styles Descriptions. Docstoc, <http://img.docstoccdn.com/thumb/orig/47081621.png>

APPENDIX K

CONFLICT RESOLUTION SLIDES

3/27/2020

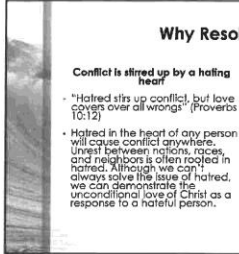


Help Me Fix This:

Strategies for Effective and Healthy Conflict Resolution

Presenter: Pastor David Nelson
United Theological Seminary

1



Why Resolve Conflict?

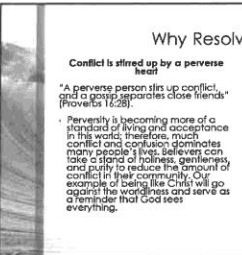
Conflict is stirred up by a hating heart

- "Hatred stirs up conflict, but love covers over all wrongs" (Proverbs 10:12)
- Hatred in the heart of any person will cause conflict anywhere. Unrest between nations, races, and neighbors is often rooted in hatred. Although we can't always solve the issue of hatred, we can demonstrate the unconditional love of Christ as a response to a hateful person.

Conflict is stirred up by a hot tempered heart

- "A hot-tempered person stirs up conflict, but the one who is patient calms a quarrel" (Proverbs 15:1)
- Many people are raised in families where hot tempers are the primary example of dealing with problems. Yet those who are quick to respond to situations without prayer or pause—often miss prime opportunities to learn, listen, and love those around them. A calm and patient response that is rooted in the love of Christ can bring many conflicting situations to a sudden end.

2



Why Resolve Conflict?

Conflict is stirred up by a perverse heart

"A perverse person stirs up conflict, and a gossip separates close friends" (Proverbs 16:28)

- Perversity is becoming more of a standard of living and acceptance in this world, therefore, much conflict and confusion dominates many people's lives. Believers can take a stand of holiness, gentleness, and purity to reduce the amount of conflict in their community. Our example of being like Christ will go against the worldliness and serve as a reminder that God sees everything.

Conflict is stirred up by an angry heart

- "An angry person stirs up conflict, and a hot-tempered person commits many sins" (Proverbs 29:22)
- An angry man or woman can cause conflict in any setting. Their angry words and actions could take just a moment, yet the ramifications can last a lifetime. Those who name Christ as Lord must step back in tense situations when anger is flaring to hear what God would give them to do in order to bring peace.

3



Why Resolve Conflict?

Conflict can be solved if others get involved

"But if they will not listen, take one or two others along so that every matter may be established by the testimony of two or three witnesses" (Matthew 18:16)

- Sin will always cause conflict especially if practiced in the body of Christ. In order to deal with it adequately, there should be no small measure of wisdom, grace, and love in place. Those who are called to deal with this difficult situation should be people of spiritual maturity marked by their patience and kindness.

Conflict needs to be resolved before leaving a gift to God

"Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift" (Matthew 5:23-24)

- God cares about our squabbles—in marriages, families, church, work, or friendships. Conflicts must be dealt with and not ignored. The Lord loves his family and wants us to live in harmony with each other. We can't bypass the conflicts and go straight to give gifts to God—he wants us to take the difficult steps or being reconciled to each other.

4



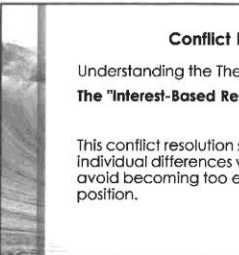
Why Resolve Conflict?

Conflict needs to be dealt with right away

"Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. Truly I tell you, you will not get out until you have paid the last penny" (Matthew 5:25-26)

Most of us don't like to deal with conflict—it can be messy and inconvenient. Yet Jesus encourages his people to not put off dealing with conflicts. At the root of most conflicts is pride and we must check our hearts to be sure we have no remnants of it in our hearts.

5



Conflict Resolution

Understanding the Theory:

The "Interest-Based Relational Approach"

This conflict resolution strategy respects individual differences while helping people avoid becoming too entrenched in a fixed position.

6

3/27/2020

The "Interest-Based Relational Approach"

- **Make sure that good relationships are the first priority:** As far as possible, make sure that you treat the other calmly and that you try to build mutual respect. Do your best to be courteous to one another and remain constructive under pressure;
- **Keep people and problems separate:** Recognize that in many cases the other person is not just "being difficult" – real and valid differences can lie behind conflictive positions. By separating the problem from the person, real issues can be debated without damaging working relationships;

7

The "Interest-Based Relational Approach"

- **Pay attention to the interests that are being presented:** By listening carefully you'll most-likely understand why the person is adopting his or her position;
- **Listen first; talk second:** To solve a problem effectively you have to understand where the other person is coming from before defending your own position;
- **Set out the "Facts":** Agree and establish the objective, observable elements that will have an impact on the decision;

8

- **Explore options together:** Be open to the idea that a third position may exist, and that you can get to this idea jointly.
- **Practice reflection when you communicate.** This involves restating back to a person what they are saying, as it communicates to them that you are hearing and understanding what they are saying. When an aggressive person realizes that their points are being heard, they in many instances will calm down and become less aggressive.

9

- **Make your point directly and concretely,** do not ramble.
- **Keep your voice tone neutral;** do not be too hostile or too passive.
- **Remain calm.** Explain how you feel, why you feel the way you do, and what you will and will not do in managing a situation. Present options (i.e. you can do this and this may happen, but if you do this, this may happen).

10

- **Never threaten an individual with a specific consequence.** You can always state the possible consequences of behavior, but never threaten a specific end result, because if the end result does not happen, you will lose credibility. When discussing consequences, "may" is a much better word than "will".
- **Never get emotionally involved in a confrontation...** it will make you very ineffective.
- **Do not swear or behave inappropriately,** as it will allow the individual who you are confronting to focus in on your inappropriate behavior, instead of their own.

11

- **Confrontation can be stressful and scary.** Successful confrontation skills are learned, and they are made better with practice. Remember that due to situational and personality issues, being assertive will not always allow you to obtain your desired results. Most likely it will, and if it doesn't, you will at least leave the confrontation with your respect and dignity in place, with no focus on your behavior.

12

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There are three guiding principles here:

- Be Calm, Be Patient, Have Respect...

13



Steps of Resolution

Step One: Set the Scene • If appropriate to the situation, agree the rules of the IIR. Approach (or at least consider using the approach yourself.) Make sure that people understand that the conflict may be a mutual problem, which may be best resolved through discussion and negotiation rather than through raw aggression.	Step Two: Gather Information • Here you are trying to get to the underlying interests, needs, and concerns. Ask for the other person's viewpoint and confirm that you respect his or her opinion and need his or her cooperation to solve the problem. • Try to understand his or her motivations and goals, and see how your actions may be affecting these.
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14



Steps to Resolution

Step Three: Agree the Problem

- This sounds like an obvious step, but often different underlying needs, interests and goals can cause people to perceive problems very differently. You'll need to agree the problems that you are trying to solve before you'll find a mutually acceptable solution.
- Sometimes different people will see different but interlocking problems - if you can't reach a common perception of the problem, then at the very least, you need to understand what the other person sees as the problem.

15



Steps to Resolution

Step Four: Brainstorm Possible Solutions • If everyone is going to feel satisfied with the resolution, it will help if everyone has had fair input in generating solutions. Brainstorm possible solutions, and be open to all ideas, including ones you never considered before.	Step Five: Negotiate a Solution • By this stage, the conflict may be resolved: both sides may better understand the position of the other, and a mutually satisfactory solution may be clear to all. • However you may also have uncovered real differences between your positions. This is where a technique like win-win negotiation can be useful to find a solution that, at least to some extent, satisfies everyone.
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16



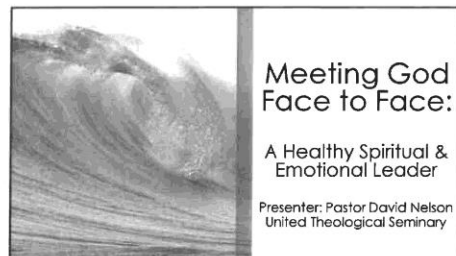
• There are three guiding principles here: Be Calm, Be Patient, Have Respect...

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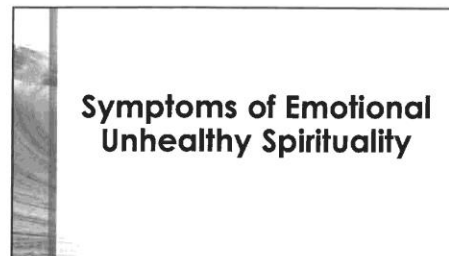
APPENDIX L

HEALTHY SPIRITUAL LEADER SLIDES

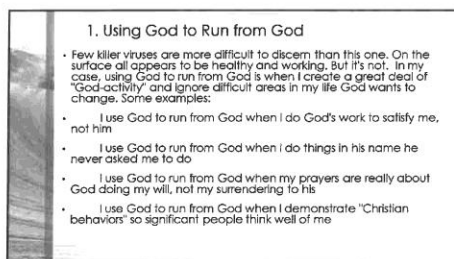
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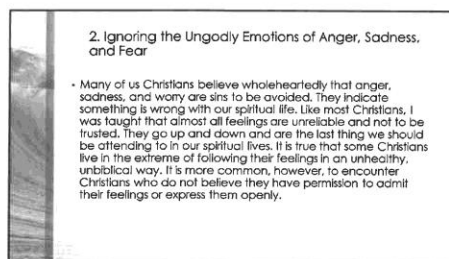
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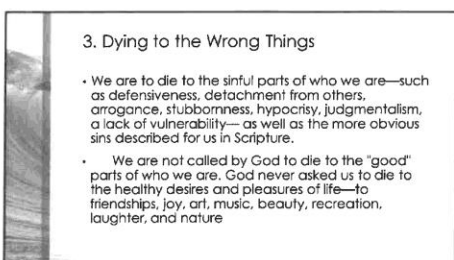
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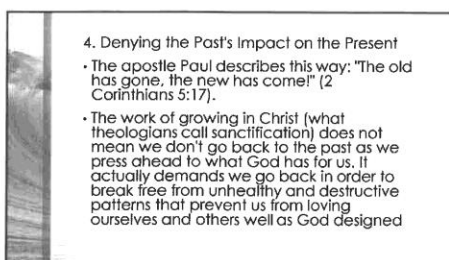
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21



22



23

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5. Dividing Our Lives into "Secular" and "Sacred" Compartments

Ron Sider, in his book *The Scandal of the Evangelical Mind*, summarizes the level of our compartmentalization: "Whether the issue is relationships, sexuality or money and care for the poor, Christians today are living scandalously unbiblical lives. . . . The data suggest that in many crucial areas Christians are not living any differently from their unbelieving neighbors."

24

6. Doing for God Instead of Being with God

- Work for God that is not nourished by a deep interior life with God will eventually be contaminated by other things such as ego, power, approval of and from others, and buying into the wrong ideas of success and the mistaken belief that we can't fail. When we work for God because of these things, our experience of the gospel often falls off center. We become "human doings" not "human beings." Our experiential sense of worth and validation gradually shifts from God's unconditional love for us in Christ to our works and performance. The joy of Christ gradually disappears.
- Our activity for God can only properly flow from a life with God. We cannot give what we do not possess.

25

7. Spiritualizing Away Conflict

- Jesus shows us that healthy Christians do not avoid conflict. His life was filled with it! He was in regular conflict with the religious leaders, the crowds, the disciples— even his own family. Out of a desire to bring true peace, Jesus disrupted the false peace all around him. He refused to "spiritualize away" conflict.

26

8. Covering over Brokenness, Weakness, and Failure

- The Bible does not spin the flaws and weaknesses of its heroes. Abraham lied. Hesea's wife was a prostitute. Peter rebuked God! Noah got drunk. Jonah was a racist. Jacob lied. John Mark deserted Paul. Elijah burned out. Jeremiah was depressed and suicidal. Thomas doubted. Moses had a temper. Timothy had ulcers. And all these people send the same message: that every human being on earth, regardless of their gifts and strengths, is weak, vulnerable, and dependent on God and others.

27

9. Living without Limits

- The core spiritual issue here relates to our limits and our humanity. We are not God. We cannot serve every one in need. We are human.
- Jesus modeled this for us as a human being—fully God yet fully human. He did not heal every sick person in Palestine. He did not raise every dead person. He did not feed all the hungry beggars or set up job development centers for the poor of Jerusalem.
- He didn't do it, and we shouldn't feel we have to. But somehow we do. Why don't we take appropriate care of ourselves? Why are so many Christians, along with the rest of our culture, frantic, exhausted, overloaded, and hurried?

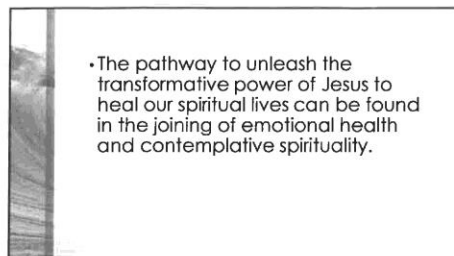
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10. Judging Other People's Spiritual Journey

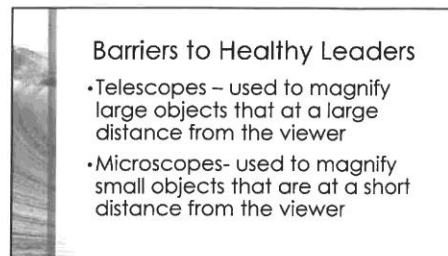
- Of course, many of us have no trouble at all dispensing advice or pointing out wrongdoing. We spend so much time at it that we end up self-deceived, thinking we have much to give and therefore little to receive from others. After all, we're the ones who are "right," aren't we? This often leads to an inability to receive from "ordinary," "less mature" people than ourselves. We only receive from "experts" or "professionals."
- Like Jesus said, unless I first take the log out of my own eye, knowing that I have huge blind spots, I am dangerous. I must see the extensive damage sin has done to every part of who I am—emotion, intellect, body, will, and spirit—before I can attempt to remove the speck from my brother's eye (see Matthew 7:1-5).

29

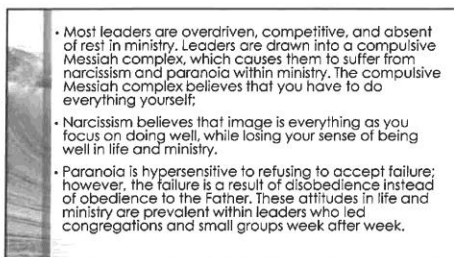
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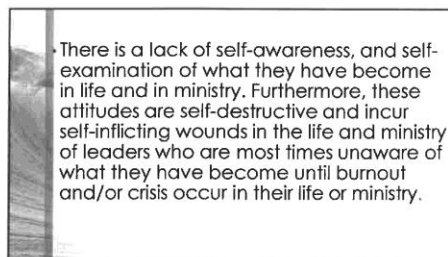
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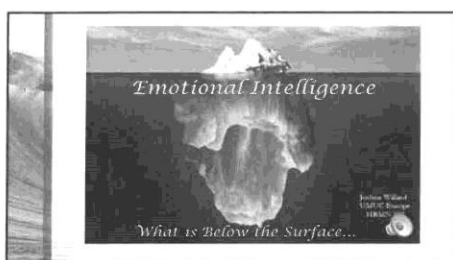
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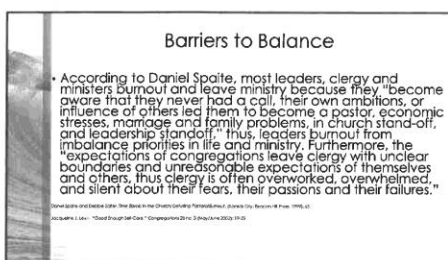
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33



34



35

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• Most leaders, according to Spaite, are engaged within some roles that are "areas of strength and interest while others represent areas of weakness, insecurity, and are energy zapping." Hence, most pastors work 62 hours per week, and average 255 separate work activities averaging 15 minutes in length leaving them fragmented and overwhelmed. Therefore, clergy and leaders need to pursue a deep intimate relationship with God through Jesus and the transforming power of the Holy Spirit to experience an authentic embrace of God's love, and "intimate relationship with God, self, and dear friends."

Spaite, Ben (2017).
Last Checked: 02/10/20

36

CONTEMPLATIVE PRAYER

• "Meditation" and "Contemplation" have often been used interchangeably. This is because, as Foster states, "We must first have our minds filled with and disciplined by Scripture before we can, with genuine profit, enter into the presence of the Holy in unmediated communion". Meditation is the active use of the mind, not digging for truth, but slowly sifting the small handful of it to find the nugget of truth that is God's treasure for us today. In prayer we go to God. In contemplation God comes to us. I give my mind to God and at times God gently moves my meditation aside to fill my mind with Himself. Contemplation cannot be induced. It can only be received.

37

Prayer

1. Prayer is first of all listening to God. It's openness. God is always speaking. He's always doing something.
2. I am deeply convince that the necessity of prayer, and to pray, is not as much based on our desire for God as on God's desire for us. It is God's passionate pursuit of us that calls us to prayer.
3. A spiritual life without prayer is like the Gospel without Christ.
4. It might sound strange, but God wants to find me as much as I want to find God.
5. The only way to pray is to pray, and the way to pray well is to pray much.
6. The real "work" of prayer is to become silent and listen to the voice that says good things about me.
7. I know the only way for me to see the world is to see it through his eyes.
8. To pray, I think, does not mean to think about God in contrast to thinking about other things, or to spend time with God instead of spending time with other people. Rather, it means to think and live in the presence of God.
9. Converting our unceasing thinking into unceasing prayer moves us from a self-centered monologue to a God-centered dialogue.
10. Prayer without action grows into powerless pietism, and action without prayer degenerates into questionable manipulation.

38

Solitude

• Solitude is for being alone with God. It is completed by silence. There's much to be said about solitude, but what's most important is that it is a way to do nothing. Yes, do nothing. Don't try to be productive—even in Bible study! Solitude and silence is an opportunity to focus on your intimacy with Jesus, to unhook from your daily responsibilities and the people you interact with, in order to attend to the Lord alone. In solitude we don't try to make anything happen. We just bring our naked self to the Lord to be with him.

39

Moses Face to Face

Numbers 12:4-8 Exodus 33:11,14,18

• he said, "Listen to my words: among you, O LORD, reveal myself to them in visions. I speak to them in dreams, but this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face; clearly and not in riddles: he sees the form of the LORD."

11. The Lord would speak to Moses face to face, as one speaks to a friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent.

14 The Lord replied, "My Presence will go with you, and I will give you rest."

18 Then Moses said, "Now show me your glory."

40

Solitude

- In Old Testament Times God's People Practiced Solitude
- "Now Moses used to take a tent and pitch it outside the camp some distance away, calling it the 'tent of meeting'... The LORD would speak to Moses face to face, as a man speaks with his friend. Then Moses would return to the camp, but his young aide Joshua son of Nun did not leave the tent." (Exodus 33:7, 11)
- "[Elijah] went into a cave and spent the night. And the word of the LORD came to him... a gentle whisper" (1 Kings 19:9, 12).
- "The Lord is my shepherd, I shall not be in want. He makes me lie down in green pastures, he leads me beside quiet waters, he restores my soul." (David; Psalm 23:1-3)
- "Let him sit alone in silence, for the Lord has laid it on him." (Lamentations 3:28)

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- "Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed." (Mark 1:35)
- "Jesus often withdrew to lonely places and prayed." (Luke 5:16)
- "Jesus went out to a mountainside to pray, and spent the night praying to God. When morning came, he called his disciples to him and chose twelve of them." (Luke 6:12-13)
- "One day Jesus was praying in a certain place. When he finished, one of his disciples said to him, 'Lord, teach us to pray, just as John taught his disciples.' He said to them, 'When you pray, say: "Father, hallowed be your name, your kingdom come..."' (Luke 11:1-2)
- "When Jesus heard what had happened [that John the Baptist was beheaded], he withdrew by boat privately to a solitary place. Hearing of this, the crowds followed him on foot from the towns." (Matthew 14:13)

42



HURRY UP AND SLOW DOWN

- **Hurry Up and Disconnect:** Go on vacation: Take some time off. You will be better for everyone
 - Start Planning
 - Keep Thinking
- **Hurry Up and Reconnect:** Think about those life giving relationships you've ignored, friends you've missed.
- **Hurry Up and Connect**
- **Hurry Up and Connect to Others**
- **Hurry Up and Don't Connect** – release yourself from whatever load you are carrying unnecessarily.

43



Meaning of Rest

- Meaning of Rest – three words describe concept of rest in OT
- Rest Stops:
 - **Sabat:** Sabbath implies ceasing or coming to the end of an activity. It means to lay down the plow, to put down the pencil, to turn off the computer. Sabat: ceasing of activity. (We do)
 - **Nuah:** Settling down, an absence of movement, security, a sense of inner ease. Psychological release from pressure and tension., like at the end of a difficult or intense season of struggle. Nuah: the feeling of inner peace. (We experience)
 - **Saqat:** Finding tranquility. The absence of external pressure and inner anxiety. Saqat: discovery and quietude. (God gives us)

44



Spiritual Maturity

- Encountering God through prayer
- Spend every day in prayer for 10 minutes for a year
- Once a month spend half of the day in prayer with God
- Once a year spend time fasting, praying and reading scripture with the fast
- Turning down meetings and events that interfere with this time

45



Spiritual Maturity Balance

- Reading, studying and incorporating the lessons of scripture into my daily life
- Spend three times a week reading, studying scripture.
- Spend every day trying to apply the what I read within the context of my life
- Inviting the Holy Spirit to search my life
- Spend every day in prayer for 15 minutes listening for God
- Seeking God through prayer for daily healing of past, and present wounds

46



Spiritual Maturity

- Spend one day a week in silence before God, and journaling what I hear from God
- Confess my sins to God and ask for forgiveness every day
- Invite the Holy Spirit to search and help transform any inconsistencies in my life and ministry
- Maintaining a spirit of praise
- Daily I will thank God and offer sacrifices of praise to the Father (Psalm 34:1)

47

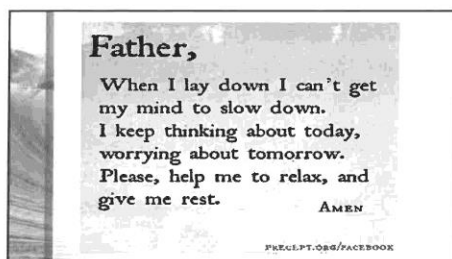
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48



49



50

APPENDIX M
EHS PERSONAL ASSESSMENT

EHS Personal Assessment

Please answer these questions as honestly as possible.
Use the scoring method as indicated.



PART A: General Formation and Discipleship

1. I feel confident of my adoption as God's son/daughter and rarely, if ever, question his acceptance of me.
2. I love to worship God by myself as well as with others.
3. I spend regular quality time in the Word of God and in prayer.
4. I sense the unique ways God has gifted me individually and am actively using my spiritual gifts for his service.
5. I am a vital participant in a community with other believers.
6. It is clear that my money, gifts, time, and abilities are completely at God's disposal and not my own.
7. I consistently integrate my faith in the marketplace and the world.

1 2 3 4
1 2 3 4
1 2 3 4
1 2 3 4
1 2 3 4
1 2 3 4
1 2 3 4

TOTAL _____

PART B: Emotional Components of Discipleship

Principle 1: Look beneath the Surface

1. It's easy for me to identify what I am feeling inside (Luke 19:41 – 44; John 11:33 – 35).
2. I am willing to explore previously unknown or unacceptable parts of myself, allowing Christ to transform me more fully (Rom. 7:21 – 25; Col. 3:5 – 17).
3. I enjoy being alone in quiet reflection with God and myself (Mark 1:35; Luke 6:12).
4. I can share freely about my emotions, sexuality, joy, and pain (Ps. 22; Prov. 5:18 – 19; Luke 10:21).
5. I am able to experience and deal with anger in a way that leads to growth in others and myself (Eph. 4:25 – 32).
6. I am honest with myself (and a few significant others) about the feelings, beliefs, doubts, pains, and hurts beneath the surface of my life (Ps. 73; 88; Jer. 20:7 – 18).

1 2 3 4
1 2 3 4
1 2 3 4
1 2 3 4
1 2 3 4
1 2 3 4

TOTAL _____

Principle 2: Break the Power of the Past

7. I resolve conflict in a clear, direct, and respectful way, not what I might have learned growing up in my family, such as painful putdowns, avoidance, escalating tensions, or going to a third party rather than to the person directly (Matt. 18:15 – 18).
8. I am intentional at working through the impact of significant "earthquake" events that shaped my present, such as the death of a family member, an unexpected pregnancy, divorce, addiction, or major financial disaster (Gen. 50:20; Ps. 51).
9. I am able to thank God for all my past life experiences, seeing how he has used them to uniquely shape me into who I am (Gen. 50:20; Rom. 8:28 – 30).
10. I can see how certain "generational sins" have been passed down to me through my family history, including character flaws, lies, secrets, ways of coping with pain, and unhealthy tendencies in relating to others (Ex. 20:5; cf. Gen. 20:2; 26:7; 27:19; 37:1 – 33).
11. I don't need approval from others to feel good about myself (Prov. 29:25; Gal. 1:10).
12. I take responsibility and ownership for my past life rather than blame others (John 5:5 – 7).

1 2 3 4
1 2 3 4
1 2 3 4
1 2 3 4
1 2 3 4
1 2 3 4

TOTAL _____

Principle 3: Live in Brokenness and Vulnerability

13. I often admit when I'm wrong, readily asking forgiveness from others (Matt. 5:23 – 24).
14. I am able to speak freely about my weaknesses, failures, and mistakes (2 Cor. 12:7 – 12).
15. Others would easily describe me as approachable, gentle, open, and transparent (Gal. 5:22 – 23; 1 Cor. 13:1 – 6).
16. Those close to me would say that I am not easily offended or hurt (Matt. 5:39 – 42; 1 Cor. 13:5).
17. I am consistently open to hearing and applying constructive criticism and feedback that others might have for me (Prov. 10:17; 17:10; 25:12).
18. I am rarely judgmental or critical of others (Matt. 7:1 – 5).
19. Others would say that I am slow to speak, quick to listen, and good at seeing things from their perspective (James 1:19 – 20).

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TOTAL _____

Principle 4: Receive the Gift of Limits

20. I've never been accused of "trying to do it all" or of biting off more than I could chew (Matt. 4:1–11).
21. I am regularly able to say "no" to requests and opportunities rather than risk overextending myself (Mark 6:30–32).
22. I recognize the different situations where my unique, God-given personality can be either a help or hindrance in responding appropriately (Ps. 139; Rom. 12:3; 1 Peter 4:10).
23. It's easy for me to distinguish the difference between when to help carry someone else's burden (Gal 6:2) and when to let it go so they can carry their own burden (Gal. 6:5).
24. I have a good sense of my emotional, relational, physical, and spiritual capacities, intentionally pulling back to rest and fill my "gas tank" again (Mark 1:21–39).
25. Those close to me would say that I am good at balancing family, rest, work, and play in a biblical way (Ex. 20:8).

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Principle 5: Embrace Grieving and Loss

26. I openly admit my losses and disappointments (Ps. 3; 5).
27. When I go through a disappointment or a loss, I reflect on how I'm feeling rather than pretend that nothing is wrong (2 Sam. 1:4, 17–27; Ps. 51:1–17).
28. I take time to grieve my losses as David (Ps. 69) and Jesus did (Matt. 26:39; John 11:35; 12:27).
29. People who are in great pain and sorrow tend to seek me out because it's clear to them that I am in touch with the losses and sorrows in my own life (2 Cor 1:3–7).
30. I am able to cry and experience depression or sadness, explore the reasons behind it, and allow God to work in me through it (Ps. 42; Matt. 26:36–46).

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Principle 6: Make Incarnation Your Model for Loving Well

31. I am regularly able to enter into other people's world and feelings, connecting deeply with them and taking time to imagine what it feels like to live in their shoes (John 1:1–14; 2 Cor. 8:9; Phil. 2:3–5).
32. People close to me would describe me as a responsive listener (Prov. 10:19; 29:11; James 1:19).
33. When I confront someone who has hurt or wronged me, I speak more in the first person ("I" and "me") about how I am feeling rather than speak in blaming tones ("you" or "they") about what was done (Prov. 25:11; Eph. 4:29–32).
34. I have little interest in judging other people or quickly giving opinions about them (Matt. 7:1–5).
35. People would describe me as someone who makes "loving well" my number one aim (John 13:34–35; 1 Cor. 13).

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TOTAL _____

Principle 7: Slow Down to Lead with Integrity

36. I spend sufficient time alone with God to sustain my work for God.
37. I regularly take a 24-hour period each week for Sabbath-keeping — to stop, to rest, to delight, and to contemplate God.
38. Those closest to me would say that my marriage and children take priority over church ministry and others.
39. I am not afraid to ask difficult, uncomfortable questions, to myself or to others, when needed.
40. I do not divide my leadership into sacred/secular categories. I treat the executive/planning functions of leadership as meaningful as prayer and preparing sermons.

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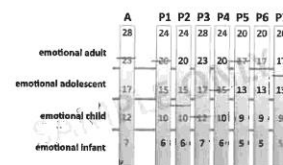
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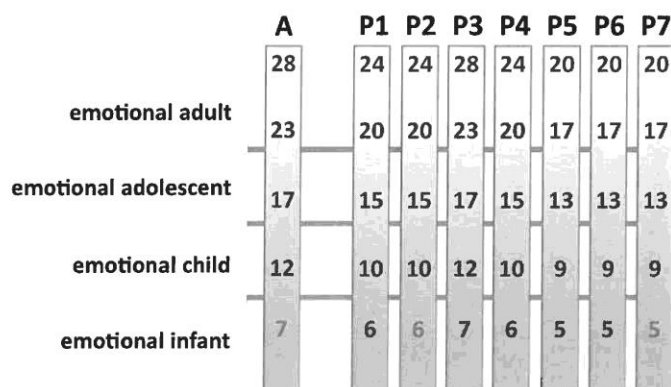
INVENTORY RESULTS:

For each group of questions on previous pages:

- Add your answers to get the total for that group. Write your totals on the section below.
- Next, plot your answers and connect the dots to create a graph below similar to this sample:
- Finally, see the next page for interpretations of your level of emotional health in each area.
What patterns do you discern?

**ASSESSMENT TOTALS:**

	QUESTIONS	TOTAL
Part A		
General Formation and Discipleship	1 – 7	___/28
Part B		
Principle 1 – Look beneath the Surface	1 – 6	___/24
Principle 2 – Break the Power of the Past	7 – 12	___/24
Principle 3 – Live in Brokenness and Vulnerability	13 – 19	___/28
Principle 4 – Receive the Gift of Limits	20 – 25	___/24
Principle 5 – Embrace Grieving and Loss	26 – 30	___/20
Principle 6 – Make Incarnation Your Model for Loving Well	31 – 35	___/20
Principle 7 – Slow Down to Lead with Integrity	36 – 40	___/20

GRAPH:

Interpretation Guide: Levels of Emotional Maturity

Emotional infant.

I look for other people to take care of me emotionally and spiritually. I often have difficulty in describing and experiencing my feelings in healthy ways and rarely enter the emotional world of others. I am consistently driven by a need for instant gratification, often using others as objects to meet my needs. People sometimes perceive me as inconsiderate and insensitive. I am uncomfortable with silence or being alone. When trials, hardships, or difficulties come, I want to quit God and the Christian life. I sometimes experience God at church and when I am with other Christians, but rarely when I am at work or home.

Emotional child.

When life is going my way, I am content. However, as soon as disappointment or stress enter the picture, I quickly unravel inside. I often take things personally, interpreting disagreements or criticism as a personal offense. When I don't get my way, I often complain, throw an emotional tantrum, withdraw, manipulate, drag my feet, become sarcastic, or take revenge. I often end up living off the spirituality of other people because I am so overloaded and distracted. My prayer life is primarily talking to God, telling him what to do and how to fix my problems. Prayer is a duty, not a delight.

Emotional adolescent.

I don't like it when others question me. I often make quick judgments and interpretations of people's behavior. I withhold forgiveness to those who sin against me, avoiding or cutting them off when they do something to hurt me. I subconsciously keep records on the love I give out. I have trouble really listening to another person's pain, disappointments, or needs without becoming preoccupied with myself. I sometimes find myself too busy to spend adequate time nourishing my spiritual life. I attend church and serve others but enjoy few delights in Christ. My Christian life is still primarily about doing, not being with him. Prayer continues to be mostly me talking with little silence, solitude, or listening to God.

Emotional adult.

I respect and love others without having to change them or becoming judgmental. I value people for who they are, not for what they can give me or how they behave. I take responsibility for my own thoughts, feelings, goals, and actions. I can state my own beliefs and values to those who disagree with me — without becoming adversarial. I am able to accurately self-assess my limits, strengths, and weaknesses. I am deeply convinced that I am absolutely loved by Christ and, as a result, do not look to others to tell me I'm okay. I am able to integrate doing for God and being with him (Mary and Martha). My Christian life has moved beyond simply serving Christ to loving him and enjoying communion with him.

*Permission is granted for any purchaser of this book to make copies of this inventory as long as it is not changed or sold for a profit, and this credit is included: Taken from Pete Scazzero with Warren Bird, *The Emotionally Healthy Church: Updated and Expanded Edition* (Grand Rapids: Zondervan, 2009). For more information and further resources, contact www.emotionallyhealthy.org.*



APPENDIX N

CONFLICT OR ABUSE SLIDES

3/27/2020

Is it Conflict or Abuse?

Presenter: Pastor David M. Nelson
United Theological Seminary

1

What is Conflict?

- Conflict is an escalation of a disagreement, which is its common prerequisite, and is characterised by the existence of conflict behaviour, in which the beings are actively trying to damage one another. Rakhim lists some manifestations of conflict behaviour, starting with disagreement, and followed by verbal abuse and interference.
- Conflicts can occur between individuals, groups and organisations; examples include quarrels between individuals, labour strikes, competitive sports, or armed conflicts

2

Conflict

- Conflict may be defined as a struggle or contest between people with opposing needs, ideas, beliefs, values, or goals. Conflict by teams is inevitable; however, the results of conflict are not predetermined. Conflict might escalate and lead to nonproductive results, or conflict can be beneficially resolved and lead to quality final products. Therefore, learning to manage conflict is integral to a high-performance team. Although very few people go looking for conflict, more often than not, conflict results because of miscommunication between people with regard to their needs, ideas, beliefs, goals, or values.

3

Types of Conflict

CONSTRUCTIVE CONFLICT	DESTRUCTIVE CONFLICT
- Beneficial to the church, individuals, and the group. - How? - Examples? Acts 11	- Kind of conflict that is not beneficial to the church. - Intentions Vs. Impact - How? - Examples - Numbers 16:1-8

4

Types of Conflict

Intrapersonal Conflict	Interpersonal Conflict
Difference between One's values vs. One's Behaviors (Hypocrisy or Deceit)	- Incompatibility between two people. - Strong disagreements 2 Tim 4:10 (Paul and Demas)

5

Types of Conflict

Intragroup Conflict	Intergroup Conflict
- Disagreement between group members. - Within the group - Acts 15:36-40 (Paul and Barnabas)	- Two or more groups have incompatible goals. - Acts 15

6

3/27/2020

Conflict Management

- Conflict management is the principle that all conflicts cannot necessarily be resolved, but learning how to manage conflicts can decrease the odds of nonproductive escalation. Conflict management involves acquiring skills related to conflict resolution, self-awareness about conflict modes, conflict communication skills, and establishing a structure for management of conflict in your environment.

7

Conflict Management Styles

- All people can benefit, both personally and professionally, from learning conflict management skills. Typically we respond to conflict by using one of five modes: 5
- Competing
- Avoiding
- Accommodating
- Compromising
- Collaborating
- Each of these modes can be characterized by two scales: assertiveness and cooperation. None of these modes is wrong to use, but there are right and wrong times to use each.

8

Competing

- The competing conflict mode is high assertiveness and low cooperation. Times when the competing mode is appropriate are when quick action needs to be taken, when unpopular decisions need to be made, when vital issues must be handled, or when one is protecting self-interests.
- Competing Skills
 - Arguing or debating
 - Using rank or influence
 - Asserting your opinions and feelings
 - Standing your ground
 - Stating your position clearly

9

Avoiding

- The avoiding mode is low assertiveness and low cooperation. Many times people will avoid conflicts out of fear of engaging in a conflict or because they do not have confidence in their conflict management skills. Times when the avoiding mode is appropriate are when you have issues of low importance, to reduce tensions, to buy some time, or when you are in a position of lower power.
- Avoiding Skills
 - Ability to withdraw
 - Ability to sidestep issues
 - Ability to leave things unresolved
 - Sense of timing

10

Accommodating

- The accommodating mode is low assertiveness and high cooperation. Times when the accommodating mode is appropriate are to show reasonableness, to elicit performance, create good will, or keep peace. Some people use the accommodating mode when the issue or outcome is of low importance to them.
- The accommodating mode can be problematic when one uses the mode to "keep a tally" or to be a martyr. For example, if you keep a list of the number of times you have accommodated someone and then you expect that person to realize, without your communicating to the person, that she/he should now accommodate you.
- Accommodating Skills
 - Forgetting your desires
 - Selflessness
 - Ability to yield
 - Obedying orders

11

Compromising

- The compromising mode is moderate assertiveness and moderate cooperation. Some people define compromise as "giving up more than you want," while others see compromise as both parties winning.
- Times when the compromising mode is appropriate are when you are dealing with issues of moderate importance, when you have equal power status, or when you have a strong commitment for resolution. Compromising mode can also be used as a temporary solution when there are time constraints.
- Compromising Skills
 - Negotiating
 - Finding a middle ground
 - Assessing value
 - Making concessions

12

3/27/2020

Collaborating

- The collaborating mode is high assertiveness and high cooperativeness. Collaboration has been described as "putting an idea on top of an idea or top of an idea... in order to achieve the best solution to a conflict." The best solution is defined as a creative solution to the conflict that would not have been generated by a single individual. With such a positive outcome for collaboration, some people will profess that the collaboration mode is always the best conflict mode to use. However, collaborating takes a great deal of time and energy. Therefore, the collaborating mode should be used when the conflict warrants the time and energy. For example, if your team is establishing initial parameters for how to work effectively together, then using the collaborating mode could be quite useful. On the other hand, if your team is in conflict about where to go to lunch today, the time and energy necessary to collaboratively resolve the conflict is probably not beneficial.

13

Collaborating

- Times when the collaborative mode is appropriate are when the conflict is important to the people who are constructing an integrative solution, when the issues are too important to compromise, when merging perspectives, when gaining commitment, when improving relationships, or when learning.
- Collaboration Skills
 - Active listening
 - Nonthreatening confrontation
 - Identifying concerns
 - Analyzing input

14

Factors that causes which style you choose

- Gender
- Self-concept How we think and feel about ourselves affect how we approach conflict. Do we think our thoughts, feelings, and opinions are worth being heard by the person with whom we are in conflict?
- Expectations Do we believe the other person or our team wants to resolve the conflict?
- Situation Where is the conflict occurring, do we know the person we are in conflict with, and is the conflict personal or professional?
- Position (Power) What is our power status relationship, (that is, equal, more, or less) with the person with whom we are in conflict?
- Communication skills
- Life experiences

15

Questions to Ask yourself

- In terms of self-awareness, reflecting on the following questions would provide useful information in selecting how to approach a conflict situation.
- 1. Am I in conflict?
- 2. With whom am I in conflict?
- 3. Why am I motivated to resolve the conflict?
- 4. What conflict mode am I going to use to manage this conflict?

16

Questions to Ask yourself?

- Since conflict involves at least two people, improving awareness of the other party involved in a conflict might also be useful in choosing how to approach a conflict situation. Reflecting on the following questions might improve awareness of the other party involved in a conflict.
- 1. What is the nature of the conflict, that is, what is the conflict about?
- 2. What might motivate the other person(s) involved to resolve the conflict?
- 3. What conflict modes is the other person using?
- 4. How might I intervene to resolve/manage the conflict?

17

What is Abuse of Power?

- Abusive power and control (also controlling behavior and coercive control) is the way that an abusive person gains and maintains power and control over another person in order to subject that victim to psychological, physical, sexual, or financial abuse. The motivations of the abuser are varied and can include devaluation, envy, personal gain, personal gratification, psychological projection, or just for the sake of the enjoyment of exercising power and control.

18

3/27/2020

- Controlling abusers use tactics to exert power and control over their victims. The tactics themselves are psychologically and sometimes physically abusive. Control may be helped through economic abuse thus limiting the victim's actions as they may then lack the necessary resources to resist the abuse. The goal of the abuser is to control and intimidate the victim or to influence them to feel that they do not have an equal voice in the relationship.

19

Emotional Blackmail

- Emotional blackmail is a term coined by psychotherapist Susan Forward, about controlling people in relationships and the theory that fear, obligation and guilt (FOG) are the transactional dynamics at play between the controller and the person being controlled. Understanding these dynamics are useful to anyone trying to extricate from the controlling behavior of another person, and deal with their own compulsions to do things that are uncomfortable, undesirable, burdensome, or self-sacrificing for others.

20

Mental Manipulation

Forward and Frazier identify four blackmail types each with their own mental manipulation style:

Type	Examples
Punisher's threat	Eat the food I cooked for you or I'll hurt you.
Self-punisher's threat	Eat the food I cooked for you or I'll hurt myself.
Sufferer's threat	Eat the food I cooked for you. I was saving it for myself. I wonder what will happen now?
Tantalizer's threat	Eat the food I cooked for you and you just may get a really yummy dessert.

21

Silent treatment

- The silent treatment is sometimes used as a control mechanism. When so used, it constitutes a passive-aggressive action characterized by the coupling of nonverbal but nonetheless unambiguous indicators of the presence of negative emotion with the refusal to discuss the scenario triggering those emotions and, when those emotions' source is unclear to the other party, occasionally the refusal to clarify it or even to identify that source at all.
- As a result, the perpetrator of the silent treatment denies the victim both the opportunity to negotiate an after-the-fact settlement of the grievance in question and the ability to modify his/her future behavior to avoid giving further offense.

22

Control Freak

- Control freaks are often perfectionists defending themselves against their own inner vulnerabilities in the belief that if they are not in total control they risk exposing themselves once more to childhood angst. Such persons manipulate and pressure others to change so as to avoid having to change themselves, and use power over others to escape an inner emptiness. When a control freak's pattern is broken, the controller is left with a terrible feeling of powerlessness but feeling their pain and fear brings them back to themselves.

23

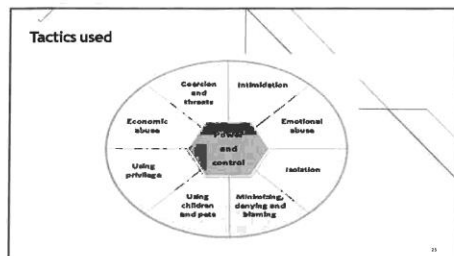
Traumatic Bonding

Traumatic bonding occurs as the result of angling cycles of abuse in which the intermittent reinforcement of reward and punishment creates powerful emotional bonds that are resistant to change.

Gain trust	Overinvolvement	Petty rules and hostility	Manipulation, power and control	Traumatic bonding
The potential abuser is pleasant, loving, charming	The abuser becomes overly involved in the daily life and role of loved	Rules begin to be imposed. Victim control of the relationship is gradually dismantled by the abuser to be "in act of love"	The abuser begins to control the abuser's behavior and becomes manipulative and manipulative	Ongoing cycles of abuse can lead to traumatic bonding

24

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Narcissistic Personality

- Those with narcissistic personality have an inflated self-importance, hypersensitivity to criticism and a sense of entitlement that compels them to persuade others to comply with their requests. To maintain their self-esteem, and protect their vulnerable true selves, narcissists need to control others' behavior – particularly that of their children seen as extensions of themselves.

26

Causes of Conflict

- Bell & Hart's 8 causes of conflict:
- Bell (2002) suggested six key reasons for conflict occurring in the workplace and in 2009 Hart added two more.
- 1. Conflicting resources
- 2. Conflicting styles
- 3. Conflicting perceptions
- 4. Conflicting goals
- 5. Conflicting pressures
- 6. Conflicting roles
- 7. Different personal values
- 8. Unpredictable policies

27

What are some causes of Conflict in Church

- Worship and music style.
- Volume of music in the services.
- Reasons why churches die.
- Proper attire for church services.
- Pastors' salaries.
- Why people leave a church.

28

Questions and Statements

- Questions?

29

Thank You 1

30

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